

THE
FORMERLY
THE
CHRISTIAN ORACLE.

CHRISTIAN CENTURY.

Volume XVII.

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Number 19.



BURGESS MEMORIAL HALL,

Eureka, Ills.

EUREKA COLLEGE.

(See Page 6.)



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CHARLES A. YOUNG President
FRED'K F. GRIM Vice-President
FRANK G. TYRRELL Secretary
ANGUS MCKINNON Treasurer

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Notice on another page a few letters from churches who have secured these books and papers and many of them have also taken the Bible.

Remember that all communications should now be addressed to

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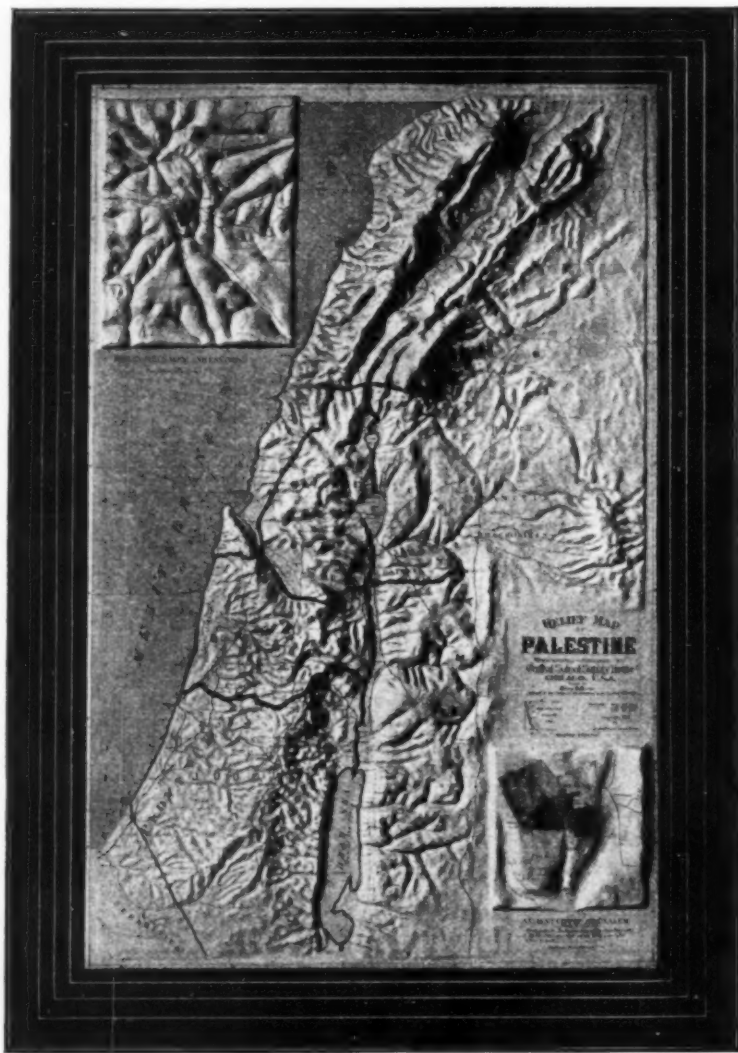
Ancient and Modern Jerusalem.

Made in accordance with the surveys of the Palestine Exploration Society, and the latest data obtainable from other sources.

SUPERVISED AND EDITED BY

ERNEST D. BURTON, D. D.

Professor of New Testament Interpretation in the University of Chicago.




For many years strenuous efforts have been made to produce a process of printing on relief or uneven surface. The method by which this map is made is the first and only attempt that has been a success. This map, while showing the relief of the country, also shows the print as clearly as any plane map. It is practically indestructible. May be washed

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No seminary, pastor's study, Sunday school, private or public library is completely equipped without this map. Price, complete, \$20.

CHRISTIAN CENTURY COMPANY.

 See Our Great Combination Offer on Page 20.

THE CHRISTIAN CENTURY.

Formerly THE CHRISTIAN ORACLE.

Vol. XVII.

CHICAGO, MAY 10, 1900.

No. 19.

NOT AS I WILL.

Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen and still
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait,
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road,
And joy is weak and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will;" the sound grows sweet
Each time my lips the words repeat.
"Not as I will;" the darkness feels
More safe than light when this thought
steals

Like whispered voice to calm and bless
All unrest and all loneliness.

"Not as I will," because the One
Who loved me first and best has gone
Before us on the road, and still
For us must all his love fulfill,
"Not as we will."

—Helen Hunt Jackson.

ISSUES OF PROGRESS.

Country or Party?

The speech made by Senator Hoar on the Philippine question was a great one and compares favorably with the orations made before that august body in the days when speeches counted for more than they do now. The heart of the speech is the following paragraph:

"I believe, Mr. President, not only that perseverance in this policy will be abandonment of the principles upon which our government is founded, that it will change our republic into an empire, that our methods of legislation, of diplomacy, of administration must hereafter be those which belong to empires, and not those which belong to republics, but I believe persistence in this attempt will result in the defeat and overthrow of the Republican party."

It would not be fair to say that the senator intended this for a climax, though in a studied speech such a thing might be expected, but if he did it is a most unfortunate one. The country is above all parties as the church is above all sects. When a man puts his party before his country he has denied his country.

Business Aspects of the Cigarette.

Several important firms in Chicago have forbidden their employees to smoke cigarettes for the following reasons: Customers are annoyed by the odor which lingers about a cigarette smoker. A boy who smokes cigarettes is unable to render the best service, physically and mentally, to his employer. He is nervous, his mental growth is stunted, his memory befogged, and his intellect is not alert. In extreme cases the smoker is demoralized and his honesty affected. And thus the

business interests of the country demand that those who perform it shall abstain from that which is injurious. Such movements as this will help to release the boys from this evil habit and to save others from contracting it. This suggests that in time and eternity it is better to be a Christian, which does not simply mean that one believes such and such propositions, but that he lives a clean spiritual life.

The Wonders of Surgery.

Modern surgery is not miraculous but no doubt the miracles of Christ have had a marked influence in developing the science of medicine. They were suggestions of possibilities and the destruction of superstition and the enfranchisement of man's intellect by Christ has helped every thing that tends to man's bodily as well as spiritual welfare. In no department of human life has there been more progress than in surgery. And the knife and the dissecting table have proved the way of salvation from suffering for thousands. What is believed to be an entirely new operation was performed in New York a short while since. Dr. Robert Abbe, who is gaining such renown as a surgeon, removed a tumor from inside the covering of the spinal cord of a man. It is thought that he will recover. Man will never learn to perform miracles but he may learn some day to do with means what Christ did without means. And may it not be that one of the purposes of Christ's miracles was to suggest to man and to encourage him to seek for great achievements?

A Measure of Real Civilization.

In the long run it is not by war that our country will contribute anything to the civilization of the world. We have become great by the pursuits and achievements of peace. One of the greatest measures introduced into congress this session is the Nicaragua Canal bill which was passed in the house May 2d by 225 against thirty-five votes. This proposed fortified waterway under complete control of the United States will bring the Eastern and Western coasts together and remove many naval difficulties. It will promote commerce and this in turn will help civilization. Everything which tends to build up the country internally on a basis of righteousness should be hailed with delight. It is not necessary for us to become selfish nationally but to make our own country great and establish a real civilization here is far wiser than to go on what if it do not prove a fool's errand, will prove an endless source of worry and corruption.

The Sultan and the U. S.

The Sultan of Turkey in his attitude toward the claims for damages made by this government for the destruction of property owned by missionaries is keeping up the reputation of the "unspeakable Turk." The original claim made by the state department was \$300,000, but as a compromise it was agreed to settle for one-third that amount. This, however, has not been collected. The diplomatic methods of the Sultan seem to be to promise, but to postpone payment. In the meantime the withdrawal of Mr. Straus, the United States minister, serves notice that our government is in earnest. It cannot be foreseen what the result will be, but as far as Christianity is concerned, it does not seem to be justifiable

to collect the amount by seizing a port. We hope the sword will never be taken up to further the cause of Christ. That would be to unchristianize our religion.

The Difference Between the College and University.

President Stryker of Hamilton College said recently in contrasting the work of the college and the university: "The processes have different aims. The one process should make iron into steel, and the other makes steel into tools. Specialization which is not based upon a liberal culture, attempts to put an edge on pot iron." According to this illustration the college is for general training and the university for investigation with especial reference to some calling or profession. The distinction is clearly made, but one cannot tell certain that the illustration is not pressed too far. There are certainly cases in which specialization and training commence together. Education is a form of growth and the iron may get its edge while it is becoming steel. It should not be overlooked that any industrious, earnest student can get training now without the special stimulus of the university.

A Sad Hint.

Says The Watchman: "If President McKinley could have put into his speech ex-President Harrison's paragraph about the rum traffic among the feeble races, how many good men would have taken heart of hope that the extension of our civilization would be a blessing!" There are countless numbers of American citizens who look with pain and mortification upon the swarm of barrooms that have followed our flag into Manila. And the canteen has haunted and cursed our soldiers, which surely the president might have prevented if he had desired. The agitation on the subject has been timely and reasonable—Christian, and should not cease till this blighting curse is lifted from the army, or at least taken from beneath the protection and endorsement of our flag.

Why the Smallness of Church Growth.

Rev. Dr. J. C. Armstrong, Chicago, thinks that the cause of the smallness of growth in protestant churches is worldliness in the church. Religious methods have been secularized. His earnest words on this vital theme ought to have a wide reading among Christian people. Here are a few of his pungent utterances:

"Cards, dancing, and theatrical exhibitions are employed, and are called 'baiting the hook.' Preaching, singing, and church sociables are called 'fishing with the bare hook.' . . . We are told that the old plan was defective in that too much was said about heaven, and too little about the earth. 'Speak to my brother that he divide the estate with me,' is the petition we must now undertake to answer. . . . Our strong pulpits, in many cases, are not helping on the spiritual warfare. They are discussing reforms, reviewing books, and entering politics. Municipal ownership, as against corporate ownership, needs discussion, but if the pulpits of the land spend their time on these themes, you need not expect to see the churches crowded with men and women asking the question, 'What shall we do to be saved?' . . . Much time is being taken to show the mistakes of the fathers, and too little to the mistakes of their children."



CHARLES A. YOUNG Editor.
ANGUS MCKINNON. Office Editor.

CHRISTIAN CENTURY COMPANY.

The Christian Century will hereafter be published by the Christian Century Company, which will succeed to the business of the Oracle Publishing Co. The new company makes no apologies for its existence. It was born of necessity, but it hopes to live and thrive by faithfully serving the growing brotherhood of which the Christian Century has become a trusted exponent. On the seal of the Christian Century Company are the simple words, "Sit lux." "Let there be light," is a divine command. We believe that light is wholesome for business as well as for the body. From a recent letter written by a personal friend who has made great sacrifices to bring the Christian Century to its high standard among Christian journals, we quote these words: "Take the public into your confidence. The people will stand by you." Following this good advice we take the friends of the Christian Century, among whom are those who, in the past, have toiled and sacrificed for the Oracle Publishing Co., into our confidence to state

A Few Plain Facts.

When Bro. J. H. Garrison bought the controlling interest in the Oracle Publishing Company, he not only paid Mr. Kirkham a very liberal price for his stock, but also made good most of the liabilities of the old company. The plant was enlarged and greatly improved. The Christian Oracle was gradually advanced both in material and literary excellence until at the beginning of this year it stood easily third, if not second, among the religious journals of our great and rapidly growing brotherhood. However, subscriptions came in slowly and expenses were increased to turn the tide. The management did what was thought best in thus enlarging the plant and improving the Christian Oracle, but as many subscribers in arrears failed to pay up their subscriptions and support the liberal policy pursued, the liabilities of the company were nearly doubled within fifteen months. In the meantime, Bro. Garrison's relations to the Christian Publishing Company were such that he could no longer remain president of the Oracle Publishing Company. After sacrificing over ten thousand dollars to the cause of religious journalism in Chicago, he sold his interest in the company.

The New Management

at the beginning of the year 1900 was compelled to face the problem of settling over fifteen thousand dollars of liabilities for the old company, which was running on such a large scale that its expenditures exceeded its receipts several hundred dollars every month. In February last, after notice had been published for thirty days, and the creditors duly ap-

prised of the condition of the Oracle Publishing Company, it was unanimously voted by the stockholders representing nearly forty thousand dollars worth of the Oracle Publishing Company stock, that the assets of the old company should be sold to satisfy its creditors as far as possible. In order to give all the creditors ample time to secure an equitable settlement, individual stockholders advanced nearly ten thousand dollars to carry on the business of the company, and did not sell the assets of the Oracle Publishing Company until late in April. It then became necessary to organize the Christian Century Company. More than sufficient stock was subscribed by good and responsible persons for this purpose. The company began its existence free from debt and on a paying basis the first of May. Its capital stock is full paid and non-assessable. Pledging the Entire Christian brotherhood the best service possible with loyalty to Christ and love for all men, the Christian Century Company begins its work for God, and Truth and Righteousness; for the Christian home and the Christian college; for the Christianizing of America and the evangelization of the world.

Our Declaration and Address

shall be very brief. The Christian Century Company will "seek first the kingdom of God and his righteousness," trusting in the promise of God that financial success, which is just as needful in publishing a Christian paper as meat and drink and clothing is to the Christian, "shall be added." The Christian Century has no sympathy with the socialism which tends to anarchy, but it will prudently endeavor to meet the needs of the sociological age in which we are living. As has been well said, God and one man might make any other religion, but it takes God and two men (or a man and a woman) to make the Christian religion. Believing that all Christians are kings and priests and prophets in the scriptural sense under the one supreme Prophet, Priest and King, we desire the Christian Century to be the exponent of all Christians whether occupying pulpit or pew; whether male or female; whether local under-shepherd or hard-working evangelist.

In regard to the business methods the company will consult the interests of the readers of the Christian Century and trust them to show their appreciation by paying promptly what the paper is worth to them. As advertising is one of the chief sources of support in publishing a paper, many obnoxious advertisements are admitted to the pages of Christian journals. The Christian Century Company proposes to keep the pages of the Christian Century clean from all such advertisements as soon as the contracts of the Oracle Publishing Company expire. What money we lose in refusing objectionable ads we shall trust our readers to make good to us if need be by paying a just price for the paper. We propose to take the initiative in this matter and rule out all ads which violate good taste. Trusting our patrons to pay promptly for a good paper which shall appeal to the Christian culture as well as the conse-

cration of our readers. One-fifth of the profits of the paper shall be devoted to the cause of missions.

Loyalty, Liberty, Love.

The Christian Century pledges its patrons loyalty to the word of God and liberty in the Son of God. Believing that "Holy men of God spake as they were moved by the Holy Spirit," "the Bible, the whole Bible, and nothing but the Bible," shall be authority in matters of faith. The Divine Christ, our atoning Savior and risen Redeemer, shall be our guide and our goal in the Christian life. However, the Christian Century will not play the role of the censor, but shall leave our intelligent readers to judge of the merits or demerits of articles signed by responsible writers. Such brethren as are known and loved for their good works and pure lives among us, shall have a free forum in the columns of the Christian Century. Our brotherhood is large enough for such vigorous thinkers and able writers as J. J. Haley and J. B. Briney; J. W. McGarvey and Herbert L. Willett. These brethren and others who stand foremost in leading our hosts to victory for Christ are welcome to express their honest convictions in our columns. Above all, however, the Christian Century shall cultivate the spirit of love and unity. Of unity among ourselves as well as between ourselves and our religious neighbors; of love for our brethren and the restoration movement they represent; love for all men who, like ourselves, are calling for "more light," as did the dying Goethe. We close this statement with the prayer of the poet of the nineteenth century, whose life and writings marked the transition from doubt to faith, as striking the key-note of the Christian Century Company:

"Strong Son of God, immortal Love,
Whom we, that have not seen the face,
By faith, and faith alone, embrace,
Believing where we can not prove.

"Thine are these orbs of light and shade,
Thou madest life in man and brute;
Thou madest Death; and lo, thy foot
Is on the skull which thou hast made."

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

"O Living Will that shalt endure,
When all that seems shall suffer shock,
Rise in the spiritual rock,
Flow through our wills and make them pure."

THE CHRONICLER'S DESK.

Christ prayed for unity. Many Christians are pleading for uniformity. The fundamentals of life and religion are few and simple. There are myriads of forms. The flora of the field and the fauna of the forest are varied. There is a great variety in the color tints of sunset skies and fragrant flowers. Life and light, however, are mysterious in their simplicity. Indeed some scientific specialists have guessed that all the so-called simple elements which compose our earth may be but various modifications of one simplest element. The wants of people are simple enough. The languages and dialects by means of which human

wants are expressed are myriad. In the industrial and spiritual realms there are very few fundamental principles, the forms through which these principles may be expressed are as varied as the snow crystals or rainbow tints. What the industrial world needs is co-operation and vital unity under many forms, not competition nor consolidation. In religion forms are numerous. "There is one Spirit." What the religious world needs is, not the uniformity of forms, but "the unity of the Spirit."

A Theological Thaw.

A great breaking up, a spring thaw, is going on in the religious world. The leaders in the various denominations are anxiously striving to conserve old forms. Let the old forms change, or better, let us aid the Sun of Righteousness in developing new forms through the vitalizing power of old faiths. Our "old faiths" must be viewed in "new lights." The unity of the Spirit is vastly more important than any forms, but especially, than outgrown forms. Science has flooded the natural world with light and ushered in a new industrialism. Its key note is co-operation. Co-operation in the Foreign Field and in the crowded city is compelling the various religious bodies to emphasize essentials and make methods and opinions secondary to "the unity of the Spirit" in the bond of peace. Antiquated methods and opinions are melting away in the sunlight of love and service. The anti-saloon league says: "The saloon must go." Any dogma or form which impedes the progress of the unity of the Spirit must go.

Christ More Than Creeds.

We can not pin our faith to Calvin or Luther, Wesley or Campbell. Much less can we pin our faith to old forms. The living, loving Christ alone is sufficient. He is more than all the creeds, larger than the personality of all Christians. Our Presbyterian brethren who oppose the revision of the Westminster Confession of Faith have our sympathy. It has served its day. It is too venerable—in the minds of many devout persons too sacred—to be melted into a modern mold. It was meant for a theological age. It was fashioned at a time when, in the minds of the people, kings ruled by Divine right. Sovereignty was everything. Freedom's flag was unfurled. Loyalty and liberty in the unity of the Spirit were cloistered or cramped in creedal forms. The old forms of faith can not be adjusted to a sociological and co-operative age. They should be placed in the cabinet with other antiquities. There is no longer any binding force in formal creeds. Working together in "the unity of the Spirit" our creed will need no revision.

Good Episcopalians and Congregationalists

The form of church government is secondary. The unity of the Spirit primary. Many of our Christian churches are Presbyterian or Episcopal in form without realizing the fact. Indeed I have known so-called Christian churches ruled by a pope. I have great reverence for our elders. In many of our best churches there are faithful elders serving with a self-abnegation which is truly Christ-

like. Among such the noble face and kindly voice of Bro. Graves of Kansas City, and others, have been a benediction to the writer. We have "ruling elders," however, who consider it their mission to "rule or ruin." Here we have the form without the Spirit of the Episcopacy. Many of our churches where noble elders rule in form and serve in spirit are genuinely Congregational without appreciating the fact. Whether Episcopal or Congregational, the unity of the Spirit is far more important than the form of government.

Labor and Capital.

Most of our labor problems could be solved speedily if "the unity of the Spirit" could be substituted for competition or consolidation in their many forms. While capital is at fault for perpetuating the wages system, labor unions are insisting upon uniformity instead of unity. A double standard is misleading in industry as well as in finance. To bring all laborers down to a dead level is lifeless uniformity. Labor unions are serving their purpose in the realm of social progress just as the old creeds did in the realm of theology. They are but stepping stones, however, to higher things. They are socialistic and pure socialism would take us back to the plains of Shinar instead of forward to the city of God. The solution of our religious and industrial problems lies in becoming servants of Christ Jesus and "endeavoring to keep the unity of the Spirit." Then shall we have freedom "in the bond of peace."

ORTHOPRAXY.

Orthodoxy is soundness in doctrine, orthopraxy is soundness in practice. Both are vital. Neither is complete without the other. Without faith it is impossible to please God, and yet faith without works is dead. "Believe in the Lord Jesus Christ and thou shalt be saved," said Paul; yet Christ said: "Come unto Me," "Follow Me," "He that hath My commandments and doeth them he it is that loveth Me."

The faith of the Gospel has been abundantly revealed; the law and the commandments are matters of record; the great call to the church today is to do the things that are enjoined upon the disciples. The great world's misery is all about us. Care, sympathy, light, wisdom, healing, strength, love, assistance—all these helpless humanity has a right to expect at the door of the church. If there be any place under heaven where the poor should be welcome, where the distressed should expect comfort, where the suffering should look for sympathy, it is the church; and if there be any place in the wide world where men should look for objects on which to expend their benevolence and compassion it is right about us, right at our doors. Poverty close beside us seems unromantic. Distance lends enchantment when we talk of heathenism. Our home heathen are too real. Men and women will shed tears over the painted picture of the Neopolitan boy begging who would speak savagely to the same boy on Penn-

sylvania avenue. People will send thousands of dollars to care for some child in Africa who haven't a penny for the pickaninny in Louse alley, Washington, D. C. Folks will make big bonfires on the road to light up the world, but forget to kindle the little kitchen candles within their own doors. We are so busy often with giant reforms we let our own little selfishness run away with us, and we are so busy with our plans to save the world we stumble over the helpless and needy at our feet.

As the poor man at the Beautiful Gates of the Temple who appealed to Peter and John, so the suffering world at our feet reaches out its hands to us, and as they gave sympathy, gave a helping hand, gave breath, gave power to earn a livelihood, gave Christ, the Christ of history, the Christ of their own experience, gave what was far better than silver and gold, so that the lame man leaped and praised God; in like manner the church must minister to humanity in our time. This is practical Christianity. Peter was sound. Peter's doctrine was all right. Peter preached on Pentecost the very things that Christ told him to preach, but Peter was more than sound in faith, he was sound in practice as well. Peter was orthodox and Peter was orthoprax.

"Blessed are they that do His commandments." An army chaplain passing over the battlefield saw a soldier lying wounded on the ground. He had his Bible and stooping down he said: "Would you like for me to read you something from the Bible?" "I am so thirsty I would rather have a drink of water." The chaplain hurried off and brought the water. "Could you lift up my head and put something under it?" asked the soldier. The chaplain removed his overcoat and tenderly lifting the man's head put it as a pillow for him to rest upon. "Now if I only had something over me, I'm so cold," said the sufferer. The chaplain took his coat off and covered the man; and as he did so the wounded soldier looked up and said: "For God's sake, if there is anything in that Book that makes a man do for another what you have done for me, let me hear it!"

We must be object lessons of what our Bibles teach. We must be doers of the Word and not hearers only. We serve ourselves when we serve others. A child's kiss set on thy sighing lips shall make thee glad. A poor man served by thee shall make thee rich. A sick man helped by thee shall make thee strong. Thou shalt be served thyself by every sense of service which thou renderest."

F. D. P.

NATIONAL BIBLICAL CONGRESS.

The second Biblical Congress was held in Washington City seven weeks ago. The account written for the Christian Century failed to appear. As it was a very important congress, attended by leading educators from all over the United States, we give this week some extracts from the opening paper by Dr. Sunderland, who is now an octogenarian. His

subject was "The Bible—the Sword of the Spirit."

"The mission of the Eternal Spirit as set forth in the Bible is manifold and His instrumentalities varied. The chief element with which he operates is spiritual truth. This spiritual truth is inherent in the word of God and is made effectual through the agency of the Spirit. It is the spirit that quickeneth the words that I speak unto you; they are spirit and they are life. For the word of God is quick and powerful. The word of God is everywhere recognized in the Scriptures as the language of truth and the very voice of the Spirit of God." Dr. Sunderland, who is eighty years old, then gave a strong paper proving conclusively that not only was the "Sword of the Spirit the word of God"; but that men who were not effective in winning souls to Christ were Spirit-filled Bible-men. I give one more quotation from this valuable paper: "Whoever then aspires to the work of souls should know that the surest way is to use the Bible as all the great evangelists have done before him, as the veritable 'Sword of the Spirit of God.' Let us return to the Apostolic and Reformation standard and treat the Bible as the very word of God, the 'Sword of the Spirit.'"

THE CHRISTIAN LIFE.

The Sense of Mystery.

Life is crowded with great mysteries. After we have studied deep into our problems we know that the unsolved residuum far outweighs that part which we understand. Only little souls see no mysteries. If a man has a cheap and easy solution for the grave perplexities of your experience put him down as a cheap soul. If your pastor makes every dark thing "clear and plain," believe me he has not plumbed the depths at all. Do not think that it is his function simply to make you understand things. It is just as certainly his duty to fill your soul with a sense of the mysteriousness of your life, to surprise you with the wonders of your own soul and the great world, to awaken you to the fact that your life is a deep and winding labyrinth, to explore which he can give you no easy key nor open sesame.

If you study the method of Jesus you will find that one of the most direct results of his teaching was the awakening of the sense of wonder in the people. This, I think, is the explanation of his use of the parable. He did not mean to be commonplace. Rather, He meant to reveal the wonderful in the commonplace. He talked to them about common things like the seed of corn, the lily, the sparrow, the vine, the sheepfold, but all these things were lifted out of the common place and transfigured with a new glory by His touch. "If He takes them to their own fireside, it is to show them that the sparks fly upward. If He brings them along a familiar road, it is that He may lead them to a barred gate. If He conducts them through the natural world, it is that in the natural world they may find spiritual law." His object is evidently to arouse a feeling of mystery, to awaken the imagination in order that the soul may feel the need of faith.

No one can truly appreciate life unless this sixth sense, that of wonder, be alive. God means that we shall continually be discovering the problematical. The very widening of our sphere of knowledge increases the horizon of our ignorance by the square. The unlearned man's horizon of unknown things is not large. But the sage calls the things he knows pebbles or shells while he names the unknown the great deep ocean. That was a profound remark I heard a scholar make

to a well-educated young man. Said he, "You ought to attend the university long enough at least to know the problems." He did not say "to solve the problems," but simply to find out what the problems are. The unlearned man does not know there is a problem but the true scholar is bowed to humility by the knowledge of the unknown.

To be alive one needs to be awake with divine curiosity. He must see the spiritual in the most material things, the wonderful in the most commonplace, the providential in the most prosaic and natural experiences of his life. His soul is quite dead who is not thrilled before the mighty sea, the tumultuous cataract, the sky-piercing mountain in whose bosom the straying cloud nestles. But that soul is very much alive which perceives the mystery of the mountain in the cloud, of the sea in the dew drop and of the cataract in the falling rain. Why should bulk thrill us and not quality? Every fragment of the universe is a microcosm. "Every common bush is aflame with God."

It is in the mystery which lies at the heart of all things that we find the ground for faith. Faith is not the solution of all our problems, the dissipation of all mystery, the satisfying and stopping of the sense of wonder. It is that mood of heart which feels the current of God's plan and love running through the mystery. When Browning said that "Jesus Christ solves for thee every question in the world and out of it" he did not mean, of course, that every question was done away with and that the man who accepted Christ possessed omniscience. His thought was that Christ makes every problem bearable. He transfigures every mystery, driving away its darkness and robbing it of its forbidding aspect. The mystery remains a mystery, but is luminous, inviting, welcome.

So when the soul awakes to the consciousness that life is an inexplicable Mammoth Cave of wonders it is an awful moment. Either the soul will be driven to agnosticism, which is a big word for despair, or, hearing the call of Jesus Christ, will go to Him and say "Lord, lead me. Thou knowest the way."

C. C. M.

THE METHODIST QUADRENNIAL.

The coming together of the representatives of the great Methodist church in this city is an event of profound importance in our national and religious life. Simply from the secular point of view there are few more important conventions. The gathering represents over seventeen thousand preachers and three million communicants. Its property interests in churches and parsonages alone amount up to the sum of four million dollars. The hospitals, homes and colleges represent many millions more. It has invested in its publishing houses over three and a half millions. The man of the world, then, must be interested in such a conference because of the incalculable property force it sways. But it is as a sentiment that Methodism is significant. Churches are not great because they have great members or vast possessions. Their program and spirit are the tests of their greatness. From this higher point of view we must confess that Methodism is the most stupendous ecclesiastical force in the world today. Born in an age of Calvinism and cold formalism it stood unique in its youth for its zeal and fervor in carrying forward the work of evangelism. This same zeal that transcends forms and conventionalities in its holy purpose of bringing the gospel to the inner life of man still remains the chief characteristic of this denomination. Now,

as in the days of the Wesley's, Methodism stands as a protest against worldliness within the church. It pleads and has always pleaded for a more thorough-going holiness.

No doubt much of its inspiration for evangelistic work came from its Arminian theology which was strongly accentuated by Methodism, as against Calvinistic fatalism in conversion. The sinner has been conceived by Methodists as having his destiny in his own hands instead of being in helpless dependence on the election of God. Out of this creed has grown a sense of the responsibility of the church to the unsaved, a sense more vivid than that of any other religious body. The love of God is a common thought to a Methodist congregation.

Many interesting matters will come before the present conference during its month's sitting. A bishop is to be elected, perhaps two. The time limit now set on pastorates will come in for serious discussion. That section of the discipline which prohibits card playing, dancing, theater-going, attending horse races and circuses will be passed through the crucible of hot discussion. Many local conferences, especially those of the large cities, have sent memorials asking the section to be stricken out or so amended as to leave decision on these specific amusements to the individual conscience.

The Bishop's quadrennial address read by Bishop Warren last week has been called "a masterpiece of ecclesiastical statesmanship." In it the bishops advised the return to the three-year pastoral limit or else the abolition of any limit whatsoever. The apparent decline in the Methodist membership during the past year is attributed by the address to the correction and revision of church records and to the low ebb of spiritual interest on account of the late war with Spain. The address devotes a long paragraph to urging a more vital spirituality on the part of the individual Christian and calls on the church collectively to respond to the new social demands now being made on Christianity.

How far the matter of Biblical criticism will receive attention, it is hard to say. Considerable stir has been made during the past year by some nine students who left Boston University on account of the radical teaching of some professors there. Whether or not such a matter will be brought before the conference as a whole is difficult to prophesy. But it is believed the enemies of advanced criticism will demand an investigation of the seminaries.

BURGESS MEMORIAL HALL.

On the front page will be seen a fine cut of Burgess Memorial Hall—the best building on the Campus of Eureka College. The erection of Burgess Memorial Hall, through the consecrated liberality of Mrs. O. A. Burgess, marked the beginning of a new era in the history of Eureka College. It is a significant fact that the Christian woman, who, as the president of the Christian Woman's Board of Missions, through her wise counsel and generous giving, has done more than any other person to make Bible teaching among State University students possible, has also been one of the staunchest and truest friends our colleges have ever had. Mrs. Burgess is not a rich woman. The writer has often enjoyed the hospitality of her modest but tasteful cottage home in Indianapolis, where she and her good sister, Miss Mary Ledgerwood, tenderly cared for their aged father until God called him to leave the dear little cottage home on earth for mansions on high; but she is wisely frugal, and through good

management, with limited means—from the world's standpoint—gives to every worthy cause. Through wise economy she has not only generously aided the Bible Chair movement, which has been inaugurated and carried on under her direction as president of the Christian Woman's Board of Missions, but has also been enabled to become one of the most helpful supporters of our own colleges, to which we, as a brotherhood, are so much indebted. Mrs. Burgess is one of the trustees of Eureka College. She is also deeply interested in the Bible Department of Butler College.

THE UNIFICATION OF OUR WORK.

If in entering upon the discussion of this subject we are actuated by the sentiment expressed in the above passage quoted, we shall certainly be profited by the comparison of our views, and made larger and more liberal-minded by reason of our study, though I may shed no new light, and though this Congress may fail to open up a higher and better way for the upward and onward march of the church.

In the autumn of 1849 there was born to the Christian Church, in the city of Cincinnati, a child, and his name was "The American Christian Missionary Society." This infant was nursed and tenderly cared for by the Fathers of the Restoration, and under their fostering care and wise counsel he grew up into young manhood, safely passed his majority, though not without many trials and tribulations, and has now reached the dignified age of two score years and ten, with all the manly instincts and independence common to a noble birth. Intent upon winning his way in the world and ambitious to develop his powers as a civilizing, christianizing and unifying force in his own beloved country, but being low of stature and somewhat shortsighted, he could not see afar and seemed content to look only upon his own, little dreaming until about twenty-five years of age that far beyond the seas and in the isles of the oceans there were the perishing, who needed the Bread of Life, and that there must needs come into the family, simply because he was misnamed, another child, not only unlike himself, but who must, though of the same parentage, have a separate maintenance, an extra set of nurses, and be sent to foreign fields. When in the city of Louisville and state of Kentucky, twenty-five years ago this coming autumn, this second child was born and it was announced to the world that the Foreign Missionary Society of the Christian Church in the United States of America was added to the family, great joy filled the hearts of the entire Brotherhood and the first born was made glad, though he knew he must be kept separate from his brother, apprenticed to an entirely different board of directors, though destined to the very same mission of preaching the Gospel, and though he knew that this, his brother, must be banished to a foreign clime.

He could not understand why he should be kept at home, under the tutelage and domination of one board, and his own brother in the Spirit should be placed under the tutelage and domination of an entirely different board, when both were to preach the Gospel to the whole world, and though now, a half century old, I do not think his vision has clarified or his bewilderment ceased. Possibly you might satisfy him by reminding him that there was twenty-five years difference in their ages, and as one had to preach the Gospel to Americans only, he must take an American education, pure and simple, and as the other had to preach the Gospel to foreigners, he must study all the languages common to his foreign mission. But I am sure he would quickly remind you that this is not according to our twentieth century methods, for in our great universities, under one common

board, all the languages are taught and men of all ages are directed by one common head in the pursuit of knowledge, to be utilized the world around.

Christian Woman's Board of Missions.

A quarter of a century after the birth of the first born there came to our family a fair and beautiful daughter, in the form of the C. W. B. W., who at her very birth seemed to have the accumulated wisdom of twenty-five years of missionary effort, and who at once opened her eyes to their fullest power of vision, and stretched out her arms over the whole earth, with her index finger pointed heavenward and her right foot forward, ready to respond to the great command. With that intuition common to woman, this beautiful maiden, because of the divine nature of her love, which took to itself the wings of the morning and flew to the innermost parts of the earth, soon ingratiated herself into the favor of the family, and was with one acclaim, adopted as a ministering angel to flit between earth and sky where ere she might, and she now poses before the church in the most perfect form and as the highest and most correct exponent of concentrated or unified, all over, and all around, Christian effort. Now in the process of time there came into our family

Four Grandchildren;

they were all bright boys and were introduced to the world, each in his own order and after his own kind—the Board of Church Extension, the Board of Negro Evangelization, the Board of Education, and the Board of Ministerial Relief. These four boys were born in the high tide of the spirit of American independence and knocked at the door of the Church for immediate and unconditional admission, as independent monarchs or crowned heads of as many monarchies. The Church was proud of her children and her grandchildren, but being a householder of limited experience as a governing power, she suffered her desire of conquest to outstrip her knowledge of organization and government, and being ever gracious, and actuated by an earnest desire to extend her sphere of usefulness and keep alive the true spirit of benevolence, by the rapid multiplication of opportunity, gladly recognized these aggressive chieftains and set apart, to each, the earth, with full instructions to each, to go in and occupy, each for himself and to possess each for himself, everything in sight.

Under these broad and generous grants each began building for himself his own empire, and gathering around him his own cabinet, assessors and tax collectors, and soon the land resounded with the special pleas of each and the earnest entreaties of all, for help. But it was not long before the man of color tired of his lonely marches up and down the earth, both for conquest and subsistence, gave up the race, relinquished his crown, gave up his cabinet, followed the example of present dissolving governments, by putting his capital on wheels, and moving into the camp of the first-born, where he asked for a portion of the fatted calf or the crumbs that might fall from the rich man's table. So now the church has but three children and three grandchildren, all of whom have set up for themselves and are asking for separate maintenance and seeking to carry on, each for himself, her great work, in his own way and at times in a spirit of apparent rivalry, if not jealousy; but all at the common expense of the entire Brotherhood. This, it seems to me, is the condition of things viewed from a family standpoint, and if we lay aside this figure and liken the church to a tree, we shall soon discover that it is either a banyan tree, whose spreading branches have taken root in the soil beneath the shadow of the parent trunk and established an independency of their own, though still connected with the parent tree, or a paradoxical tree presenting the

anomalous spectacle of having living branches severed from its own body. Such trees are not indigenous to our soil or climate.

From Figures to Reality.

But now let us drop all figures of speech and briefly consider these various societies and boards, as such, and determine, if we can, whether we shall let them remain as now, separate and independent of each other, or unify them and entrust to the one organization thus consolidated, the one great work of the Church—the salvation of the world. The universality of the command, "Go ye into all the world and preach the gospel to every creature," forbids the localization of secularization of the church's great organized work, and I therefore am opposed to any invidious distinctions such as foreign and American in our mission work, and to the organization and maintenance of separate boards for the prosecution of a work that is common alike to both foreigners and Americans, and if called upon to reconstruct the building of our organized efforts, would knock off all the Boards, the American Boards, the Foreign Boards, the Church Extension Board, and the Educational Board, leaving on but one Board, sawed from the heart of the tree, entirely free from foreign or domestic sap, loose knots and wind shakes (caused from disturbances in the storm centers of much organization), and thus present you a building unique in design and both simple and economical in its construction.

L. H. Coleman.

(Concluded in May 17th issue.)

"ANOTHER COMFORTER."

The night in which the Lord Jesus was betrayed He had gathered together His Disciples to the last passover. Throughout the long hours of that farewell meeting His thoughts seemed not of Himself, not of His approaching sorrows and death, but rather lavished in loving solicitude upon His few faithful followers. They were ignorant of the impending tragedy of Gethsemane and Calvary. They were only conscious of a foreboding feeling, which was only deepened by the affectionate manner and soothing words of the Master. With what tenderness did He calm their fears and encourage their hearts! He discoursed of the things of Heaven as, perhaps, He had never done before, and the burden of His consolation was the new promise of the coming Comforter. He did not withhold from them the ominous word that He would shortly leave them. Yet He said that His departure would be, after all, no loss, but rather an ineffable gain. But it was all too wonderful, too profound, too pathetic for them to understand.

"Because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you, and when He is come He will reprove the world of sin, and of righteousness, and of judgment . . . And I will pray the Father, and He will give you another Comforter that He may abide with you for ever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not neither knoweth Him; but ye know Him for He dwelleth with you and shall be in you. I will not leave you comfortless; I will come to you. . . But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, He shall testify of Me. . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. . . I have yet many things to say unto you, but ye cannot hear them now: howbeit

when He, the Spirit of Truth is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear that shall He speak, and He will show you things to come; He shall glorify me, for He shall receive of Mine and shall show it unto you."

With such kindly assurances does the Master discourse to them of this great promise, reiterating His statements, and returning to the subject again and again.

Think for a moment on the scene, and the outlook. While they were assembled in the peaceful upper room, a mighty revulsion of the public feeling was even then rising against Christ. The city was alive with plot and conspiracy for His life. And He could promise them no better fare from the world than He, Himself, received. "Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted Me they will also persecute you. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world but I have chosen you out of the world, therefore the world hateth you. But all these things shall they do unto you for My name's sake."

Thus we see that the life-work before them was extraordinary in its responsibility, unparalleled in its consequence, and dreadful in its dangers. If they hitherto had need of His immediate guidance would they be able to do with less after He left them to face and win a malignant world? Oh, what perils rose before them, and troubles and hardships, of which the little band at the supper table knew nothing! He alone could see and sense all that they would pass through to their deaths. He alone could see and know their extreme human need, the need of one to come in His own place and be with them always and everywhere; and so He promised that although He must leave them, another friend and guide would be sent, infinite as He, to succor and save and teach; and through all the darkness and doubt and dismay that might brood over the future, another arm, unseen yet strong and real, would encircle and keep them. No, they were not to be left desolate and lonely and bereft. A heavenly presence would come to possess and cheer their lives, and through all hazard and tribulation they would be preserved in peace until at last the crown of glory would be awarded them.

Deny the personality of the Holy Spirit, and it seems to me all the vitality and meaning and blessedness of the Master's great promise is lost at once. How can this promise, commensurate with so great an undertaking, and adequate for so many trials, only prove to be but a mystical, unreal, delusive figure of speech? How dare we suppose that this divine Comforter, coming to take the personal place of the Son of God, is only an inanimate influence, a subtle fluid, an unthinking, unintelligent force, diffused like electricity through "conductors," or controlled and barred by "non-conductors?" Vain and ridiculous the conceit!

Never: not by any twist of reason or freak of fancy can the coming and ministry of the Spirit be made to mean less than the advent of divine presence, all-wise to teach and guide, all-gracious to comfort and help, all powerful to save and keep. The Holy Spirit is a personality in the sublimest sense, divine and therefore incomprehensible, yet sweetly satisfying to the most simple-minded saint, and if in the jargon of opinions and the conflict of men's minds, we miss this truth, we miss the marrow and the blessed sufficiency of the Master's consoling promise, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."

John Williams.

USELESS TO PRAY FOR THEM.

Some Christians tell us that there is always ground for hope in praying for the worst of sinners. Well, the question is, who are the worst sinners? I say that they are not those, in early life, who are very profane, intemperate and even licentious. These are great sinners, but I do not regard them as being as great sinners as are those professed Christians who are leading hypocritical lives, and who have kept up such a course until they are from 50 to 60 years old. I challenge anyone to point to one instance in which a person has acted the hypocrite for twenty-five years that has ever been converted from his hypocrisy. I never knew of such a case. A real hypocrite—one who talks very piously and often tells how many years he has served the Lord and how much he loves the church, while at the same time he tells lies, is tricky in trade, is a backbiter of his brethren in the church—a real hypocrite, I say, is the worst sinner that walks the earth; and I also say that it is utterly useless for anyone to pray for him or her. I never attempt it, because I have not the slightest divine warrant that it will avail a particle of good to the wicked fraud.

Rev. Dr. B. H. Carroll of Texas, a man of great Bible knowledge and tender spirituality, in writing concerning a faction in his denomination who have waged relentless war on some of the most important institutions of the denomination, says: "Some of the leaders of the opposition will never change. In their case it is too late. They have dried up and shriveled in mission spirit. They have reached the state of crystallization. They have petrified. We might as well say good-bye to them." He refers to men who have long played the hypocrite, who have gone on sinning against great light, whose word is worth nothing, and yet they boast of their fidelity to God and His cause. Their cases are utterly hopeless. Christ never encouraged a true believer to pray for such ones, nor did He put forth any effort to save them, knowing the uselessness of it. It seems to have been such a class to whom God referred when He said to His faithful ones: "Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me, for I will not hear thee." In such a terribly hopeless state there are many people. Are you one of them?

C. H. Wetherbe.

FOR FOREIGN MISSIONS.

Comparing the receipts for Foreign Missions for the month of April with the corresponding month, 1899, shows the following:

| | 1899. | 1900. | Gain. |
|---|-------|-------|-------|
| Number of contributing churches | 943 | 941 | *2 |
| Number of contributing Sunday schools... | 21 | 48 | 27 |
| Number of contributing C. E. Societies... | 32 | 58 | 26 |
| Number of individual offerings | 69 | 228 | 159 |

*Loss.

Total amount of contributions, 1899, \$17,066.89; 1900, \$25,493.62; net gain, \$8,426.73.

Comparing the receipts from different sources shows the following:

| | 1899. | 1900. | Gain. |
|---------------------------|-------------|-------------|-----------|
| Churches.... | \$14,537.64 | \$14,960.97 | \$ 423.33 |
| Sunday schools ... | 44.54 | 316.69 | 272.15 |
| C. E. Societies | 184.47 | 413.92 | 229.45 |
| Individual offerings | 1,186.85 | 899.42 | *287.43 |
| Miscellaneous | 578.75 | 720.32 | 141.57 |
| Annuities | | 8,000.00 | 8,000.00 |
| Bequests | 534.64 | 182.30 | *352.34 |

*Loss.

Gain in regular receipts, \$779.07; gain



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in annuities, \$8,000; loss in bequests, \$352.34; total gain for the month, \$8,426.73.

Send to F. M. Rains, treasurer, box 884, Cincinnati, Ohio.

COMFORT THE AGED.

Atwood, Ill., April 20, 1900.

To the Christian Churches of Illinois,

Greeting:

Dear Brethren: Our beloved brother, John C. Mathes, is 79 years old. Has been preaching 48 years. Has lived here 30 years. Began preaching in Monroe Co., Ind., and organized many churches in Indiana and Illinois and received two thousand into the fellowship of the church. Through this long life of labor and conflict his character has been above reproach. He is now aged and infirm. His home is sold under mortgage for \$300. We ask you to read this letter to your congregation, ask them to give one collection to save his home. We will send letters to all our churches in this state. Will aid societies or individuals send a donation?

Please send all remittances to Miss Edna White, Atwood, Piatt Co., Illinois. Hoping we may receive a liberal contribution from you and thus relieve a worthy pioneer of the Christian church.

We are truly yours,

A. H. Harrell, Pastor.

Wm. M. White,
John H. Easton,
Elders.

MUTUAL COMPLIMENTS.

Son—I hope, governor, that when I attain to your years I'll know more than you do.

Father—I'll go you one better, my dear boy, and hope that when you reach my age you'll know as much as you think you do now.—Stray Stories.

WHEN THE TIDE IS LOW.

Sometimes at eve, when the tide is low,
I shall slip my mooring and sail away,
With no response to the friendly hail
Of kindred craft in the busy bay.
In the silent hush of the twilight pale,
When the night stoops down to embrace
the day,
And the voices call in the waters' flow—
Sometimes at even, when the tide is low
I shall slip my mooring and sail away.

Through purple shadows that darkly trail
O'er the ebbing tide of the Unknown
Sea,

I shall fare me away, with a dip of sail
And a ripple of waters to tell the tale
Of a lonely voyager sailing away

To Mystic Isles, where at anchor lay
The craft of those who have sailed before,
O'er the Unknown Sea to the Unseen
Shore.

A few who have watched me sail away
Will miss my craft from the busy bay;
Some friendly barks that were anchored
near,

Some loving souls that my heart held
dear,

In silent sorrow will drop a tear.
But I shall have peacefully furled my sail
In moorings sheltered from storm or gale,
And greeted the friends who have sailed
before

O'er the Unknown Sea to the Unknown
Shore.

Lizzie Clark Hardy.

THE HEART OF A GRANDFATHER.

In "The Shorter Life of D. L. Moody," just published in the Colportage Library, are some letters which show a side of Mr. Moody's nature little known to the general public. He was a loving son and parent, and when he became a grandfather his joy knew no bounds.

"Do you know I have a granddaughter," he shouted from his buggy to a summer visitor on the August morning when Irene Moody was born. "I am taking a present to her," pointing to a basket of doughnuts. He was happy as a school-boy on a holiday, and told the news to everybody he met. Later, that day, he made a second trip to Mt. Hermon to see the baby, this time with an immens cauliflower, the best his garden produced.

To another granddaughter, Emma Fitt, he wrote this playful letter, in January, 1896, when she was three weeks old:

"This is my first letter to my dear little grandchild. I wanted to get a letter to you before you got your first tooth. Hurry up and get them all before the hot weather comes on, for I will get you some candy, and you will want teeth to eat it. I want you to hurry up and grow, so I can come early mornings and take you out riding when your father and mother are fast asleep. We will slip off over the river to see Irene, and have some good times. Your mother is so proud of you, and your nurse is so fussy. Only think, Emma, what your mother said the other day—I, your grandfather, could not kiss you on your lips. Did you ever hear anything like that! But I got a kiss on your lips all the same, and I will get a good many more when I get home."

A few months later he wrote: "I have just heard that the milk you get at my house does not agree with you. Now I think the fault is not with the milk, but with the cooks. You know, or you should be old enough to know, that when you cook milk and put it in a bottle and put a black rubber nipple on it—you will be disgusted when you get a little older and know how your parents have treated you! You must not blame my old cow, for she is as good as she can be. I do not want to turn you against your parents, but if they do not treat you right, slip down to my house and get some doughnuts and ice cream."

And so his loving heart went out to his

grandchildren, and they in return loved none better than him. In the summer months he would usually be seen with one or more of them seated beside him, as he drove around town.

"He has learned to perfection the art of being a grandfather," wrote a friend. "I saw him one morning driving with his little four-year-old granddaughter into the yard of his house. The child had gone to sleep in the buggy leaning against him. Rather than disturb her, Mr. Moody had the horse gently unharnessed and taken away, while they sat on. Presently he, too, was overcome with sleep."

LOVE-MAKING IN JAPAN.

I am very glad to tell the American women all I can about love in Japan. I cannot express myself as well as I could wish, but I will tell you as well as I can. There is a difference between the manner of love-making in America and in Japan. In this country men and women love each other; it is a free custom. In my country—Japan—no girl is ever allowed to declare her love as frankly as it is done in the western countries. On account of this custom Japanese women hide their love and become love-sick. Often they will die of love-sickness rather than confess their love. This must seem very curious for Americans to hear, but the difference comes from the fact that whereas in your country intercourse between men and women is allowed entire freedom, in our country it is not so. In America men and women are on such an equal footing that there is hardly any more difference than in the intercourse between man and man.

In Japan there are many strictly established maxims governing the conduct of men and women to each other, one of which forbids a man or a woman to sit in each other's presence. After a girl and a boy are 7 years old they must observe this custom rigidly. Thus it is that men and women in Japan have no freedom in their relations. This marked difference in the relationship of men and women in your country and in mine makes more silent tragedy and a serious people. I could not tell which principles are the best, yours or ours, but I can say that there is a fair distinction in the purpose of yours and ours.

The moral laws of Japan for our women are different from the laws that govern yours. Of course, I am not very well acquainted with the social conditions of your country and therefore cannot discover the manner in which love reigns among American women. On the whole, however, I think love in Japan is very noble, sublime and sacred.

STORYETTES.

Senator Vest of Missouri has a grandson he is proud of. The other night his mother went into the nursery to kiss him good-night. "I have come to hear you say your prayers, Harry." "I've done said 'em mamma." "Why, you can't say them by yourself." "Yes, I can. I said, 'God bless grandpa and make him well and fat again; God bless mamma and papa, and make 'em give me everything I want. And please, God, bless and take care of yourself, for you are the boss of us all.'"—Brooklyn Life.

At nearly every station on the Chesapeake & Ohio railroad in Virginia picturesque colored men and women tend the trains with trays of fried chicken, corn bread, boiled eggs, sandwiches, pie and other refreshments, crying: "Hyer's spring chicken, tender and nice!" "Where do you get spring chicken this time of year?" asked a passenger of a venerable "auntie" one bitter March day. "You'ns a Nawth'n lady, ain't you, honey?" responded the lunch vender, with a twinkle in her eye, "an' Nawth'n ladies hadn't ought to ask nobody whar dy gits de spring chickens."

HOME-MADE PHILOSOPHY.

Wimmin love too hear the rustlin ov thare own silk ckirtz and the rattlin ov thare own tungs.

Any man hoo iz moved by the wail ov a baby iz not awitoogether lost in the fog ov selfishness.

A good kompleksshun iz not allerze a syne ov good morals, and a saint may have a werry bad liver.

He iz a far better man hoo crize over the deth ov hiz dog than the man hoo rejoices over the deth ov his enemeeze.

Ninety per sent ov yooze friends feel sorry wen yoo strike a streak of good luck, and laff wen you strike a bad streak.

A pet pig iz the hardest too drive, and the dog with his tail twist hiz legs may doo a good deal ov barkin just wen heeze gittin reddey too run.

Both the good and the bad man seek seklooshun; the first, too git away from the crimze ov the wurd, and the latter too git the wurd away frum his crimze.

Perlitikel intreege iz slowly but shoorely winding every opportoonity around the thums ov the fu, and no grate perlitikel party haz got the courage too cut the yarn.

The man hoo iz obleeged too wurk at any thing intoo witch he can't put hiz hole hart iz like a dog tryin too sleep in a box that iz not half big enough for hiz boddie.

ANANIAS THE SECOND.

Hicks—That's rather an intelligent-looking dog.

Wicks—You bet he is. Why, that dog wandered away from home last week, and I put an advertisement in the paper offering a reward for his return, and what do you suppose was the result?

Hicks—Some one brought him home and claimed the reward, I suppose.

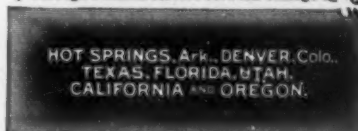
Wicks—The dog came home next morning carrying a copy of the paper in his mouth. You see, he noticed the advertisement and came home of his own accord, so I wouldn't have to pay out any money on his account.

JOHNNY'S SOLILOQUY.

"I shall be so glad when I get big enough to wash my own face," muttered little Johnny, after his mamma got through with him, "then I won't wash it."



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6 GEO. J. CHARLTON, General Passenger and Ticket Agent, CHICAGO, ILLINOIS.

THE PARABLE OF THE SOWER.*

The conflict between Jesus and the Pharisees becomes increasingly more severe and their plans to entrap him more deeply laid. This may account for the fact that He was invited more often to dine with them. In our last lesson we leave Jesus in Simon the Pharisee's house. In the intervening events He has His notable conflict with them concerning His power to cast out demons, and in another Pharisee's house He denounced them and the lawyers and gives us His reasons for speaking in parables. "They were lying in wait for Him, seeking to catch something out of His mouth that they might accuse Him," and in this chapter He declares to His Disciples that they were but fulfilling the prophecies in wilfully closing their eyes to the light and their ears to the truth and their understanding they had stupefied lest they should be compelled to "retrace their steps" and He should restore them. So there are many today who profess to serve the Lord who refuse the plain teaching of God's word lest they should be compelled to retrace their steps and give up their human traditions and customs. May our minds and hearts ever be open to the truth. Whatever else we cherish must go.

Jesus now changes his method of teaching, using the universal language of illustration, putting into the common thing of every day life the eternal meaning of the Kingdom. Thus Jesus went on teaching the honest and reproving the wicked and yet they caught nothing out of His mouth to condemn Him.

Jesus went out of the house where His mother and brethren sought to visit Him; where He declared that whosoever doeth the will of His Father in Heaven is nearer of kin to Him than even the "Virgin Mary."

At first He sat by the seaside until the multitude pressed upon Him. Then He entered into a boat and the multitude stood upon the shore, and He spoke many things unto them in parables. Though they understood them not the picture remained until they began to understand its spiritual coloring. He began by saying a sower went forth to sow. With every season since then when the seeding time came men have remembered this parable of the Lord. Not since the apostolic age until the present century have men realized the absolute necessity of casting the Word broad-cast upon the earth.

Jesus, Himself, has given the meaning of this parable, hence a comment upon it by one of His Disciples is worse than presumptuous. We shall hope to do little more than to recall the times and customs. Modern inventions have made many of the sayings of our Lord less forceful than when they were spoken to the people of Palestine. People lived in towns and cities for protection and "went forth" to their farms. The seed were cast from an opening hand upon the earth and if cultivated was "scratched in" by means of a narrow, imperfect plow. That which fell upon the beaten path could never be covered; hence the fowls came and devoured it. The rocks were not removed and the thorns little more than chopped off at the surface of the ground. Modern scientific farming has changed much of this and increased the earth's fruitfulness.

Christ, Himself, is that sower, and we, as we proclaim the word of the Kingdom, are sowers. "The seed of the Kingdom is the word of God." There has never been a harvest of souls where the Word has not been first preached and understood. Faith comes by hearing and hear-

ing by the word of God," or "how can they believe without a preacher?" The first work of a teacher is to get attention and cover the seed from Satan in a heart that has been "broken up." Then guard it that some bird of passion or pleasure does not take it away. The next class are too numerous in the excitement and sentimentalism of many modern revivals. They receive the Word gladly but the Gospel farmer is not as wise as the children of this world, and does not use the "Dynamite of God" to first remove the stone. Many get in a hurry to "cover the ground" and hence do very superficial farming. They receive the Word with gladness but there is no deep-rooted conviction which can withstand the parching heat of tribulation or persecution. The same fiery persecutions and trials that makes fruitful the one "rooted and grounded in the faith" destroys this, the one without depth of purpose.

Palestine abounds in thorny shrubs as the earth abounds in pleasures and deceptions which if only cut down will spring up quickly and destroy the fruitfulness of the seed sown. Reformation is not enough. Regeneration, a complete uprooting of the old life of worldliness, is absolutely necessary for the Christian life. If the cares of this world and the deceitfulness of riches are not completely destroyed they will spring up and outgrow the Christian graces. Doubtless no greater cause of unfruitfulness exists today.

The elements of good ground are hearing, understanding, endurance and fruitfulness. The soil in every case is the same; the seed the same, only the conditions and results are different. "The field is the world." The heart of man is ever capable of fruitfulness. In one case it is hardened by sin and the devil easily catches away the seed of the Kingdom, in another overlaid with selfishness, in another overgrown with the cares of this world and the deceitfulness of riches. "How hardly can they who are rich enter into the Kingdom." It is impossible. But the good and honest heart itself becomes filled with manifold possibilities. "Be ye not hearers only but doers of the Word."

W. B. T.

THE LORD'S SUPPER.*

History is a unit in ascribing to this Divinely appointed institution a prominent place in the worship of the apostolic church. Around it cluster the most sacred memories, and over it have taken place some of the most bitter controversies. The former we had best think much upon, the latter we will do well to forget. The Master recognized that "one great secret in the growth of character is the art of prolonging the quickening power of right ideas, of perpetuating just and inspiring impressions. He did not dispense external helps; but as a lover of man he made use of such forms as our present needs demand. But let us not think that the ordinances which derive their authority from Jesus, the Christ, are mere forms; and for that reason we must see to it that we do not observe them in a formal and perfunctory manner.

The simplicity of this "communion"—the breaking of bread and the partaking of the cup of blessing—is one of its charms. The most simple-minded can participate and refresh their souls, and yet the depth of its meaning has never been fully experienced. It is not only monumental but it is a channel through which flows a stream of perennial freshness and divine grace. If it was but a commemoration there would be good reasons why a frequent observance (every

first day of the week) would not be most profitable. But as we have already indicated it is something vastly more than this. With all the power that symbols can bring to us we should enter into a participation of the body and blood of Christ that our spiritual being may be nourished and made strong in His love.

Like all questions of great moment it has suffered from extreme views. Some look upon it too lightly; esteem it with too little regard; and deem it not necessary to make a careful examination of self that they may be prepared to partake with honor due unto his name. Others are inclined to attach to it a "false awfulness," and a "superstitious mysteriousness," which rob it of its beauty and frighten them at the thought of frequent communions. I have known of those who refused to commune on account of a mistaken idea of its nature and purpose, and in this way doing themselves a great injustice. Conscientiousness of one's faults and imperfections is not a disqualification, but is rather a preparation if one comes in penitence and contrition. It should be a time when each one should prove himself. It is no time for judging save that of self-judging. Let the prayer of each one be: "Oh Lord search my heart and know me, try my thoughts and test me and see if there be any evil way within me, and lead me in the way everlasting."

As it was a means of great spiritual blessing in the early church, so it has been with those who would honor alone the name of Christ today. May the spirit of the living God guide in giving to this sacred institution its proper setting in the worship of the church, appreciating its worth and potency in the sustaining of the spiritual life. Let us contemplate with a love unbroken the suffering Savior in the garden and upon the cross, that we may enter into spiritual fellowship with Him in his humiliation and exaltation, hoping and trusting to the end when he shall come to claim his own.

Subject for May 23: Joshua—A Character Sketch. Josh. 1:1-8; 24:15.

Fred'k F. Gilm.

IMPORTANT.

The reports in the office are that we had rains west of the Mississippi river and south of the Ohio river generally on Lord's Day. We fear that the offering may have suffered on account of storms, and we write to urge our brethren that if for any reason the offering was not taken or was not up to the standard they will not allow it to rest until they shall have completed the canvas of the church. The cause of Home Missions is too important to our people for us to allow a rain storm to interfere with the offering. We plead with our ministers and our elders to see to it that no harm comes to the offering from such a cause.

Benj. L. Smith, Cor. Sec.

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*Bible School. Matt. 13: 1-8; 18-23.
May 30.

*Prayer Meeting. I Cor. 10:16, 17; 11:22-29. May 16.

THE POWER OF A TEMPERATE LIFE*

"Lives of great men oft remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

In the annals of Hebrew life there is no incident that stands out more prominently than that of Daniel in the court of Nebuchadnezzar. Though often told it never loses its power to inspire youth and old age to resist importunities to do that which to say the least is questionable. It was a sublime courage that could say "No" to the absolute authority of the Babylonian king. How infinitely less difficult it is for us to say "no" to temptation when absolutism is dead and we are now kings and priests of the Most High God. No one is compelled to yield to the inducements and fascinations of evil, but each is responsible himself to the extent of his giving in to that which would prevail over him. "No trial has come upon you but such as belongs to man; and God is faithful, Who will not suffer you to be tried above what you are able, but will, with the trial, also make a way to escape that you may be able to bear."

Human society is a fabric, the whole of which is no stronger than its weakest part. By inheritance or imitation much of our development or deterioration is accomplished. No one is so low or high but he has a following or his traits unapt to be transmitted to his offspring. "The iniquities of the fathers are inherited by the children unto the third and fourth generation." Centuries ere the child is born should his training begin in the character of his ancestry.

We are conscious of that in us which is a source of weakness. It behooves us to strive for its elimination lest before God we shall stand condemned because upon those with whom we have associated we have imparted that which has been to them their ruin. The approval of conscience is sure to follow our standing firmly for that which is true, honest, just, pure, lovely, and of good report.

Who can measure the power and influence of a good man? He is "temperate in all things." Men do follow good example as well as bad. The same exertion on the part of a good man over a bad that is made by a bad over a good is far greater in moral results. Intense interest in man, weak, will in time bring about their return to moral manhood. Man is his brother's keeper.

Each has a natural reserve force which if used aright will carry him safely through the tempests of life. It is extremely dangerous to be prodigal of this power. Rather should every one use his utmost to increase his capacities that when temptations beset him from every side "he may be able to resist, and having fully wrought to stand."

The millennium will break out upon us in an effulgence of light far above the brightness of the noonday sun when men recognize the importance of a virtuous personality and stand as one man against intemperance in all its blighting influences. The power of a temperate life lies in its stamping its individuality upon those it touches. Despire not the day of small things. Ignore not that which seemeth to be of no consequence, for as atoms combine to form the universe, so do "little acts of kindness and little deeds of love" enter into the structure of our being and make us what we should be.

"Temperance keeps the senses clear and unembarrassed and makes them seize the object with more keenness and satisfaction. It appears with life in the face, and decorum in the person; it gives you the command of your head, secures your health, and preserves you in a condition for business."—Jeremy Collier.

"Temperance gives nature her full play,

and enables her to exert herself in all her force and vigor."—Addison.

"Temperance is a bridle of gold; he who uses it rightly is more like a god than a man."—Burton.

Jacksonville, Ill.

Geo. L. Snively.

SARGENT'S PROPHETS.*

Probably no picture has attracted more attention during the past two years than the great fresco by Sargent in the Boston Public Library, entitled "The Prophets." It has been reproduced in photographic and nearly every other form, and hangs in a multitude of homes, in nearly every artist's studio, and in the majority of art salesrooms. Either the whole picture or certain figures from it have become so familiar that one feels a fresh interest in the subject which the artist tries to illuminate.

The central figure is that of Moses, the great law-giver and prophet, holding in his hands the two tables of the law, with their strangely backward written inscriptions in the Hebrew tongue, and his mysterious figure clothed about with the symbols of his divine legation. On either side stands a strong, heroic figure. That on the right is Joshua, young and ardent, his sword half-drawn from its scabbard, in token of his martial nature. That on the left is Elijah, with bared arms, strong, upward-lifted face, and girt round with a mantle which partly hides the stout staff in his hand.

Then the various other figures of the prophetic groups extend to right and left. In one of these Isaiah is central, with uplifted arms and eyes fixed on the sky. At his side stands Habakkuk, shrouded in a long white mantle, and on the other side, Jeremiah, with sad, downcast face, while Jonah reads from an inscription in the rear.

Beyond these stands the group of later prophets, all looking toward the future—Haggai and Malachi with embracing arms, and young Zachariah, rapt and expectant, while Micah, with face turned aside, covers his eyes with his uplifted hand. The group of which Ezekiel is the center shows also Daniel, holding an open scroll; Nahum, with mouth opened as with a cry, and Amos leaning upon his shepherd's crook. The last of the group reveals the most familiar of the entire series—Hosea, with mantle covering his entire person and thrown over his head like a monk's cowl; Obadiah, sunk upon the ground in dejection; Joel, with mantle covering his face, as in despair; and Zephaniah gazing sadly upon the ground.

It is much to be able to see and appreciate such a picture as this, some of whose figures, like Hosea and Isaiah, have become better known in recent art than any other of the entire list of paintings. But it is still more worth the while to know something of these men, and thus be able to feel that thrill of appreciation with which only the Bible student can look upon such an array of familiar faces, and feel within his soul that he knows them, every one.

And why should not these figures be familiar to us, since we have read of them from childhood? The reason that they are less understood than the Apostles, is because they have seemed to us like some far-off and mysterious beings, who spoke out of cloudland to future generations, and had little touch with the actual affairs of the world. To realize that they were men with passions like ourselves, that they struggled with temptation as we do, but that in spite of all, God used them for the highest purposes in the education of his people, is to find the secret of the interest which is drawing the world to a study of the prophets in these days.

Such is the purpose also of our course on the "Prophets of Israel," and such is the value of the handbook of that course—not that it tells all that may be known of them, but that it supplies a point of

view from which their activity and characteristics may be studied, and thus gives us such an introduction as makes them no longer strangers to our acquaintance. Herbert L. Willett, Director.

*The Bethany C. E. Reading Courses.

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*Christian Endeavor, Dan. 1: 1-17. May 20. Prepared by A. C. Roach, associate pastor.

PERSONALS.

J. A. Bennett will hold a meeting at Douglass Park, Chicago, during August and September.

J. O. Davis changes his address from Waterville, Wash., to San Jose, Cal.

E. W. Bowers leaves Miller, So. Dakota, for Springfield, Mo.

Friends of the West Side Church, Chicago, will be pleased to learn that funds have been raised to complete their new church building.

S. L. Crim of Englewood church, who has been spending the winter in Southern California and Catalin Island, has returned to his home.

C. M. Wallace, senior elder and originator of the North Side Church of Chicago, was stricken with paralysis last Sunday and completely disabled.

Nelson G. Brown of Iowa spent a few days in Chicago last week and favored us with a call. He filled the pulpit last Lord's Day at Burlington, Iowa.

Dr. Hiram Van Kirk is serving the church at Austin, Ill., during the month of May, while the pastor, George A. Campbell, is filling the pulpit at Milwaukee, Wis.

After two months' work for the church at Red Cloud, Nebr., A. C. Finch was employed for one year. In the two months there were ten confessions and seven baptisms.

The first quarterly rally for this year was a glowing success and it is hoped that the second one will not fall behind. Let the churches of Chicago be well represented.

Abram E. Cory and wife, missionaries to Hawaiian Islands, started Monday, May 7, on their journey to Honolulu. Our readers will be glad to know that Bro. Cory is to favor us with a frequent letter.

The Alumni Association of Drake University, Des Moines, Iowa, is making extensive preparations for a great rally during Commencement week in June. Every graduate of the University should be a member of the Association and every member should be in attendance at this meeting, as business of great importance will be considered.

The management of The Christian Century is anxious to furnish its readers with the news of the church from all quarters as fully as possible. The pastors and evangelists are requested to co-operate by sending us promptly all items of interest that come under their notice.

L. G. Knowles of Spencer, Iowa, takes his leave May 14th for an extended trip in the West.

George A. Campbell, our former editor, was held up on the street last Friday evening about eight o'clock by two highwaymen and robbed of a gold watch and chain that had been presented to him by the Douglass Park congregation for which he formerly ministered. Fortunately Bro. Campbell had no money on his person, but sincerely regrets the loss of the watch which he prized more highly than money.

The average attendance of the Sunday School of the Central Christian Church of Houston, Texas, where J. C. Mason is pastor, was 135 pupils during 1899. The average collection was \$8.11 per Sunday.

The second quarterly rally of the Chicago Christian Missionary Society will be held in Kimball Hall, corner Jackson Boul. and Wabash Ave., Sunday, May 13, 1900, at 3 o'clock p. m. Addresses will be made by J. W. Allen and W. B. Taylor. The singing will be led by a chorus of one hundred voices under the direction of Milton Naramore.

FIELD NOTES.

ILLINOIS.

Bryant, May 7.—Three additions last Lord's day, two by baptism and one reinstated. This makes thirty-three added since I commenced work here last December.

W. W. Mower.

Guthrie, May 4.—For the Christian Century. H. E. Luck has just been with us giving a series of illustrated Bible talks. His pictures are large and clear; his talks bright and crisp. We felt that his visit has been of much help to us. He is doing a splendid work, and doing it in an interesting and impressive way.

Bertha Wagoner.

Wataeka, May 7.—Another responded to the gospel invitation of our regular Sunday services yesterday, a most estimable young lady. Am preaching a series of Sunday evening sermons to fine audiences. There are two or three neglected points in our county that should have regular preaching.

B. S. F., Pastor.

We have just received orders for five hundred Christian Melodies to be shipped to Oregon. Another order the same day from Texas. We are glad to get orders from these distant parts as well as from points nearer home. We have had the pleasure of shipping several hundred books to the coast recently.

The Stanford church gave my services for three weeks to the state board. The meeting was held at Browning, Ill., and closed with two baptisms and seven other additions.

Fred E. Hagin.

Cairo, May 3.—I have been in the evangelistic work for two years as Gospel singer and general assistant in special meetings. I have my own song books and make congregational singing a special feature in the meetings. Would like to engage with some pastor or evangelist for the summer months or would prefer a permanent engagement with some live evangelist. Can give you best of references. My permanent address is 915 Aubert Ave., St. Louis, Mo.

Guy R. Williamson,
Singing Evangelist.

IOWA.

Celwein.—Three more accessions here yesterday. We are having additions almost every week. Outlook good. Pray for us.

J. H. Stark.

Davenport May 7.—Two baptisms last evening at the close of the service. We observed Home Mission Day in the morning, and with the threatening weather and small audience, our offering was only \$16. Our work in general is going quite well. I have baptized thirty-two since January 1, and have had about forty additions in all.

C. C. Davis.

Center Point.—Good attendance and intense interest cause our congregation to feel much encouraged. We are more than pleased with our new pastor, Elder W. S. Hoke, and sectarianism is staggering under the masterly presentation of the old Jerusalem gospel. Bro. Hoke is not offensive but earnest, and eloquent, and a thorough scholar, and has the sympathy and confidence of the church, and those out of the church we love the Century and are well pleased with the Christian melodies. Pray for us.

T. A. C.

KANSAS.

North Lawrence, May 7.—Six additions to date. Pastor's salary greatly increased. Audiences and interest growing. Meeting continues, L. S. Ridenour, R. A. Givens, evangelists.

H. L. Willis, Pastor.

MINNESOTA.

Cleveland, May 5, 1900.—Two baptisms at Sharon last Lord's Day, April 29th. One other baptism at Sharon a few weeks ago.

W. O. King.

MISSOURI.

Springfield, May 2, 1900.—One meeting for the First Church this city resulted in 30 additions, 19 confessions.

E. W. Bowers.

2841 E. 6th St., Kansas City, Sixth and Prospect Church. Have been here with this whole-souled Pastor—Geo. H. Combs—18 days and have had 104 additions. 20 came out for Christ Sunday. Bro. Wilson leads the music and does it well. We are working for larger victories.

Chas. Reign Scovill.

NEBRASKA.

Omaha, May 6.—This field, which everyone says is so hard, is ready to bear fruit. I am delighted with the spirit of work, and faith and hope the great body of the church manifests. God is giving, and will give the increase and we are all happy. The First church will be heard from. In spite of rain yesterday enough people came to church to give nearly \$500 to wipe out the floating debt of that amount. The rest will be raised. We are about ready to pay off and burn the mortgage. Eighteen have united with us since I came, April 1st; four by confession. We are planning a Sunday school rally for the last of the month. Some other forward movements are in our minds.

S. T. Martin.

OHIO.

Minerva, May 7.—We are glad to be able to make the same report of our May offering as of our March offering. It exceeds apportionment and is the largest collection ever given by this church to the Home Society.

Guy Hoover.

ATTENTION, PREACHERS OF INDIANA.

The State Ministerial and Missionary Convention will meet at Valparaiso, May 15-18. First session will open Tuesday afternoon at 2 o'clock with a sermon by Bro. Jabez Hall. We are to have addresses by such men as J. A. Lord, B. A. Jenkins, J. H. McNeill, E. S. Ames, C. C. Rowilson, C. B. Coleman, Jas. Small, T. H. Kuhn, J. V. Coombs, G. P. Coler, J. P. Rice and many other of our strong men. A feature of the Convention will be the morning chapel exercises at the Normal College with short talks by different brethren. It promises to be a great Convention. Every church in the state ought to be represented. Reduced rates can be had within 100 miles of Convention.

A. B. Philpott.

IOWA'S RELIGIOUS CENSUS.

The Census of Iowa by the Sunday Schools and Churches in One Day.

Is arousing interest on every hand. In one large city in our state the Ministerial Association voted unanimously to take up this canvass on the appointed day. Pray and work for 10,000 visitors in Iowa. Who will hear the call and go out May 25, 1900, to visit every home? Why not? If so, Iowa will lead the world in house to house visitation. It can easily be done—will we do it? The question is not how can we undertake the work, but rather, how can we keep from it? On February 22, 1900, 4,609 visitors went forth in the city of Philadelphia and recorded 253,169 families. An old man 82 years of age, regardless of rain, went out early and fin-

ished his work by 11 o'clock. Sixty of our counties are lining up for battle and reinforcements are coming day by day. Cities in line for this work are Des Moines, Burlington, Davenport, Dubuque, Clinton, Marshalltown and many others that space will not permit us to mention.

Reports come to us of Sunday schools organized while planning for this campaign. In a canvass in Cedar Rapids they took the reports of the schools and then six months afterward found 1,053 new members, two schools were organized and one-third of the membership came into the church. So we might estimate 340 church members from the Sunday school as one result of the canvass.

Feel that you have a part to make this work a success. If you cannot do what you would like, do what you can.

B. F. Mitchell,
State Supt., Eldora, Iowa.

OBITUARY.

John Washington Howes was born June 3, 1816, and passed to the better life April 21, 1900, being in his eighty-fourth year.

Truly can it be said that in his death the "strong staff has been broken and the beautiful rod." No man of this community has enjoyed the fellowship of men more fully than he; and all who knew him had for him the most profound respect and esteem.

As a husband, father and friend his life was a model one, full of tenderness, affection and devotion. As a Christian, a citizen and a man he was without reproach, ever evincing the truest patriotism and extending aid to the worthy poor and distressed.

He has gone to his great reward in the fullness of age and perfection of character.

Bowed with the weight of years and toil,
And yet with a heart full of youth,
As the shadows of evening fell,
Our brother went to be with God.
A life well spent, its duties all fulfilled,
And nature's mission, happily complete,
No voice of discord, no wail of dark regret;

But full of hope, born of the Great Teacher's love,

He bade us all a fond farewell.
With honors, such as men bestow
For deeds of virtue and of truth,
He was richly crowned, and about his fallen form,

In rich profusion, placed there by memory's hands,

Were the trophies of a warfare glorious.

Farewell, but for a little season;
And those who lay thee down
To rest amid the flowers, shall follow thee
To that sweet land in the Great Beyond
Where men made perfect find their rest.

W. L. Jinnett.

Atlantic, Ill., April 22, 1900.

Elijah Davis Houtchen was born in Nelson County, Kentucky, Oct. 29, 1869. He united with the Old Bedford Church, Dec., 1888. On Feb. 14, 1893, he was united in marriage to Emma Links—to them were born three boys, all living. He died at the Cottage Hospital, Galesburg, Ill., April 11, 1900. He bore his sickness with Christian fortitude, so intense was his suffering, yet he was patient, hopeful. His manly heart is greatly missed. Funeral services at the Old Bedford Church.

L. F. Davis.

Blandinsville, Ill., May 1.

CHRIST'S CONFIRMATION OF THE OLD TESTAMENT.

Arthur M. Growden, Findley, Ohio, has compiled a splendid little work with the above title. It is simply a compilation of the Scriptures bearing on the subject. I commend it to Bible students generally.

Ashley S. Johnson.

CORRESPONDENCE. LOUISIANA.

Shreveport, May 5.—Perhaps the Christian Century readers will be interested in a few lines of news from the far South. The Disciples of the Pelican state do not number more than twelve or fifteen hundred and probably half of these are isolated and have no church privileges or affiliation. There are about twenty congregations more or less organized, the great majority less. There are only three or four preachers of the primitive faith. But despite this condition of things we are planning larger and better things and firmly believe that the new era is upon us.

New Orleans, Lake Charles, Cheneyville and Shreveport have at present the largest and most promising congregations. The New Orleans church under the leadership of Brother M. Pittman is enjoying a measure of prosperity most gratifying to all. Our state convention meets next week with them and a very enjoyable and profitable time is anticipated. Lake Charles and Cheneyville are now without pastors, but they keep up the services and stand true to the faith. The brethren of Lake Charles have been burdened with a church debt, which they have just lifted with much joy and satisfaction.

The Shreveport church is yet an infant, the child of our state and general Home missionary work. Shreveport is a place of such strategic importance that our state and general boards were not slow to realize the wisdom of establishing the cause of primitive Christianity here. The town has a population of twenty-five thousand and is rapidly growing. It is considered by those who are in a position to know as one of the most prosperous towns in the South.

It is the gateway of three states, and its eight railroads and river navigation give it great commercial advantages.

The church was organized by the writer when state evangelist about twenty months ago. It was such a promising field of labor that he gave up the work of state evangelist and located here. The congregation is still small in numbers and all poor, but they have made steady advance in all lines of work. From the first, they have been compelled to worship in a dark, dingy little store room. Property was high and it took some time to raise money to buy a lot for a church. At last a good lot in the very heart of the city was bought and paid for. Immediately they began making arrangements to build, and the plans have succeeded so well that on the 20th inst. the new church, a creditable edifice in every respect, will be dedicated to the most High God. Their will be but one thing to mar the joy of this glad day of triumph and that will be the one thousand dollars indebtedness, which it was necessary to place upon the building. This debt, it is feared, will greatly hinder the work of the church for several years to come, and may imperil its very existence. On this account a strong effort will be made to wipe it out on dedication day. The membership, though already burdened with giving, will yet give more, and it is confidently hoped that the public will give still stronger proof of its liberality. But the very best that can be expected from the membership and the public will doubtless fall several hundred dollars short of the amount needed. However, a feature of the program of dedication day is intended to afford assistance in this matter from disciples of other states. It is "Twenty minutes of fellowship with our brethren Abroad," during which time messages of encouragement will be read and one dollar offerings received from all who in any part of our country have it in their hearts and power to join in this beautiful and effective service. It is desired that every state in the union

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Many children can't stand cold weather. The sharp winds pierce them, and the keen air hurts them. They have cold after cold, lose flesh, and spring-time finds them thin and delicate.

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SCOTT & BOWNE, Chemists, New York.

be represented in this "fellowship" service. It will greatly inspire the disciples in other sections of the union. So let all who read this send a word of cheer or congratulation, whether the offering is sent or not. Address the writer and mark a cross on the left upper corner of the envelope that it be not opened until the morning of the dedication.

Claude L. Jones.

SPRING SCHEDULE ON THE NICKEL PLATE ROAD EFFECTIVE MAY 6th, 1900.

Ft. Wayne, Findlay, Fosteria, Bellevue, Lorain, Cleveland, Painesville, Ashtabula, Conneaut, Girard, Erie, Chautauqua Lake, Dunkirk, Buffalo, as well as New York, Boston, and all intermediate points in New England, New York State and the Anthracite Coal regions are reached on fast time and at lowest rates of fare by trains of the Nickel Plate Road. Leave Chicago 10:35 a. m., 3:30 p. m., 10:30 p. m., with up-to-date drawing room sleeping cars. Unexcelled Dining Cars on through Boston and New York train at 10:35 a. m., and New York City Fast Express train leaving Chicago at 3:30 p. m. All trains run daily. Train leaving Chicago at 3:30 p. m., has Observation Car east of Buffalo over the Lackawanna Road, arriving in New York City 7:25 p. m. every day in the year, in good shape for evening entertainments. Secure Sleeping Car Space in advance. Write, wire or Phone 2057 Central, to J. Y. Calahan, General Agent, Chicago, Ill. No. 12

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ILLINOIS.

The district conventions are as follows:
First district at Dixon, June 7-10.
Third district at Augusta, May 15-17.
Fourth district at Normal, June 26-28.
Fifth district at Virden, June 5-7.
Sixth district at Charleston, June 19-21.

There are three other districts, but the time of their conventions is not known yet.

At Potomac the church is full of the Spirit and the membership gave a good hearing to the cause of state missions and a substantial encouragement also. J. W. Street ministers to this church and also to No. 10 in the country. The latter congregation had a houseful to hear the call of Illinois for Illinois, and the brethren will help later. The spirit of these two churches tells the story of a faithful ministry.

Henning has just completed a new and comfortable building and will dedicate it the first Sunday in June. Two good-sized assemblies met me on week nights and all feel confident that there will be a strong church there soon.

Antioch is a strong congregation in the country near Rossville and they heard the call of our state cause the first time and will help us out to the best of their ability. The church has a well-kept property and is ministered to by Brother Kerr of Indiana.

Rossville is a beautiful town and our brethren have a nice and convenient building, but the church is not strong. A. M. Hale, one of the strongest men in the state, preaches for the brethren and they speak confidently as to the future. Hale is a church builder.

The Vermillion county meeting was held at Alvan after the above visits, and on the last Sunday in April. The following ministers were present: A. M. Hale, J. F. Hollingsworth, R. P. Robertson, T. L. Stipp, J. J. Cozat, S. S. Jones, W. O. Lappin, and E. L. Norton, with near one hundred delegates. The meeting was the equal of any district convention and plans were laid to help Ridge Farm build a house. There are twenty-eight churches in the county and our Board organized those at Rossville, Catlin, Indianola, Ridge Farm, and the second church of Danville. We have also aided the churches at Cheneyville and Grape Creek to meetings. The minister at Alvan, J. F. Hollingsworth, is also serving the church at Henning. He is an earnest young man and the work is growing as he grows.

Our quarter just closing has been full of service, with excellent results, but, brethren, the offerings come slowly, and so many good opportunities must be permitted to go by for the want of some of your liberality.

Several have asked that we make our state convention, to be held at Bloomington, October 2-5, truly great. We are willing, but it lies with our ministry to advertise and stir up enthusiasm and with our people to attend. We usually go where we desire to go.

Stanford. J. Fred Jones, Sec.

Springfield.—Our Sangamon County meetings have been a success this year. The program for the next meeting, May 14, will contain a symposium on Illinois Missions, and with some such practical phases as this: "How can we get an offering from every church in the county this year? How can we help secure the attendance of every preacher in the county and at least two representatives from each church at the coming State and District conventions?"

An agitation like that in every county in the state would work wonders. Give it mention. At some little trouble I jotted down some items about the Illinois Anti-Saloon League and sent it in some time ago.

I have never yet seen this excellent organization, in our rum cursed state, given a word's notice in your paper. It deserves better attention.

Yours for success,
J. E. Lynn.

The Fifth Illinois District Convention meets at Virden, Ill., June 5-7. The program will appear soon. Brethren, let us have the largest and best district convention in our history. The church at Virden is making preparations for all delegates who may come. Send your name ahead to Paul H. Castle and procure entertainment. State when you will come and how long you will stay.

Remember that the music of the Convention will be under the direction of Singing Evangelist Guy B. Williamson. Paul H. Castle, Dist. Sec.

Virden.

PENNSYLVANIA.

A goodly company of Pennsylvania preachers and their wives, and other workers, attended the Ecumenical Missionary Conference in New York, and they bring back inspiring accounts of that great meeting.

The Federation of Churches in Pittsburgh, an interdenominational movement, will inaugurate an effort for the betterment of the condition of the poor by the erection of a model tenement house.

Four persons were added to the church in Washington during April. The Semi-annual Convention of the West Pennsylvania Disciples of Christ meets in Washington this week. A splendid Convention is expected.

H. C. Samm is getting the work well in hand at Belle Vernon. They have started a mission at Monessen, where a neat hall has been rented for a year and a Bible School has been organized.

J. W. Stewart has been secured to minister to the churches in Indiana County in Bro. Samm's old pastorate.

Shady Ave. Church, Alleghany, reports six additions recently, and a growing interest in the work. Bible school numbered 279 on a recent Sunday.

F. E. Spooner, who for two years past has done pioneer work in Sullivan County, has moved to Grover, Bradford County. He will preach at Grover and North Union half time, and the other half in the Sullivan County field. Bro. Spooner is a tireless worker.

The missions at Turtle Creek and Rowan Ave., Pittsburgh, out at McKee's Rocks, are all doing faithful work and all flourishing.

Herbert Yeuell will assist Pastor Iams in a meeting at Hoylewood, commencing May 13th.

H. F. Kelch, Pastor at Granville Centre, has resigned and will go to college.

The church in Troy has secured E. F. Randall, late pastor at Swampscott, Mass., to succeed I. H. Bush, resigned.

C. W. Harvey, Cor. Sec. for Eastern Pennsylvania, and Pastor at Plymouth, assisted by several other preaching brethren, dedicated a new chapel in South Wilkesbarre, recently.

C. C. Waite reports good prospects at Sharon.

Edmund Watson has taken the work at LeMoyné, opposite Harrisburg. In a recent meeting the church received 15 by baptism, 3 by statement, and 2 reclaimed. Denominational opposition is strong, but the outlook is encouraging.

Ten persons confessed Christ in the church in Braddock during April, and others are looked for. The church made a good record on its Foreign Mission Collection—\$90.50.

Johnstown, under E. A. Hibler, has broken ground for the erection of a second Christian Church.

THE plague of lamps is the breaking of chimneys; but that can be avoided. Get Macbeth's "pearl top" or "pearl glass."

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Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

John L. Pounds of Cleveland, O., delighted large audiences in Alleghany and Pittsburg on last Lord's Day. His visit was in the interest of Home Missions.

Six persons have been added to the church at Beaver Falls since B. F. Kershner took charge of the work, April 1st.

Two have been added at LeRoy recently, under R. H. Bolton's ministry.

M. B. Ryan.

Erie, Pa., May 7th.

DENVER I T I R.

A day of unusually hard and wearing work puts me in the proper frame of mind to write a message to the thousands of readers of the Century about the disadvantages of preaching in a large city. For convenience and definiteness let the above term embrace a population of 50,000 or more. It can be taken for granted that the resident of a large city has certain advantages in being near to big men and big affairs, in living in an atmosphere of a rapid exchange of thought, in the opportunity of visiting and appropriating the blessings of parks, lectures, operas, libraries, museums and universities, and in contiguity to all the conveniences of life. These privileges are recognized by all, and the country or village parson often thinks that fate has assigned to him a bitter portion of life, and dreams of the day when he shall mingle with the surging crowds that throng the streets and have a part and place in the fascinating events of a great and wicked and busy city. But when his dream comes true he finds that the reality brings with it much grief and many disadvantages.

One of my first impressions of Chicago was gained while on the upper deck of the Columbus coming into the city at night. The scene to me was like a prophet's description of Paradise. Many-storied buildings, shining with the glow of a thousand lamps, lifted their majestic proportions before me. Suburban trains swiftly glided here and there. The roof gardens were marked by circles of brilliant lights high in the air. Miles upon miles of boulevards and avenues were marked by long lines of electric lights fading away like distant stars. Far to the right were Evanston and Lincoln Park, and nearer still was Lake Shore drive. Before me was the open harbor and Michigan avenue, and farther on was a tangled forest of great buildings, with spires and towers and belching chimneys. To the left were the homes of the rich and to the south was Chicago Beach and Jackson Park, transformed into a poet's dream and an artist's vision. The magic White City, containing all that was beautiful and wonderful on earth, was bewildering with pyrotechnical and electrical displays. Across the waters came many strange and discordant sounds, which min-

gled into a subdued and muffled cadence. The ego within me carried out for a portion in the enchanted activities that lay before me. Years went by, and it fell to my lot to take a humble part among the toiling multitudes in the city by the inland sea. How soon the picture that had been photographed on memory's walls was displaced by another when I looked on the city from the inside. Hunger and crime and gaunt despair showed their pinched and marred countenances under the gaslights. Back of Lake Shore drive and Michigan avenue I found Halsted and Clark streets. The grass was green in the parks, but the slums were filled with suffering thousands too weak to walk and too poor to ride, who passed the years in hopeless despondency, strangers to the sight of trees and flowers. The multitudes of beggars and harlots, drunkards and outcasts, sick and abandoned, the overflowing hospitals and police stations, the homes of the poor, with cupboards always empty and cradles always full, the gloomy churches that seemed to be always closed and the bright saloons that seemed to be always open, the throngs of people pouring through the streets as swiftly and mercilessly as a mighty river, the laborers idle in the market place with no man to hire them, competition and debts that work while the people sleep, the ceaseless appeal for sympathy that pulled at every nerve, taught me that all of Chicago is not seen from the upper deck of a ship coming into the harbor at night.

There is a world of grief and worry that comes to the preacher in a great city from the constant demand on his time both from within and without his parish, demands that tear him away from his home and library and break into his hours of rest that the preacher in the rural districts entirely escapes. The constant sight of suffering that he can not alleviate and the constant presence of gross sins wherever he turns and the continual drain on his nerve force which he is powerless to prevent, become at times as distracting as the buzzing and grinding of the dentist's drill in an aching tooth. He is shut off from all communion with nature, where all great thoughts are born. He is surrounded with a steady grind of business that makes him feel as if his soul was being run by cogs and wheels. When the sunshine of love kisses his sympathies and then begins to unfold like a flower, heartless ingratitude from some impostor plunges him into a pool of ice water. He goeth out into the night to relieve the pangs of the hungry and findeth in the morning that his hard-earned preacher money has been used to rush the growler; he giveth his last season's good coat to a shivering beggar, and straightway seeth him hieing away to the saloon to pawn it for dope; he taketh up a collection at prayer meeting for a suffering brother, and when he goeth to the police the next Sunday to pray with the depraved, he findeth the selfsame brother incarcerated for getting drunk and beating his wife; he bringeth home a fellow preacher who meets him at church with letters from Zach Sweeney extolling him highly, and the preacher family all sleep in one bed that night that the stranger may be at ease, sirloin from the fatted calf that Armour killed is set before him and he borroweth ten dollars which had been saved to pay the rent and straightway taketh his departure. The rent cometh due, but the ten dollars cometh back never more. In the fullness of time a letter cometh from Zach, who sorrowfully certifieth that the letters were surgeries, and that he had been worked for fifteen dollars himself. The city preacher sitteth down and meditateth that the milk of human kindness hath been skimmed. Verily, when he hath been cheated and deceived and duped and abused and abraded and misrepresented and buncoed, he examineth the tendrils of his sympathies and findeth them frost-

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2. *The Lesson Helper* for the Senior Classes and Teachers: 35 cents per copy, postage prepaid; \$3.00 per doz., not prepaid.
3. *The Lesson Mentor* for Junior Classes: 25 cents per copy, postage prepaid; \$2.40 per dozen, not prepaid.
4. *The Lesson Primer* for the Primary Classes: 20 cents per copy, postage prepaid; \$2.00 per dozen, not prepaid.

Four Lesson Quarterlies

1. *The Bible Student* for Teachers and Advanced Classes: Ten copies, per quarter, in clubs to one address, 70 cts.; 25, \$1.00; 50, \$3.00; 100, \$5.50.
2. *The Scholar's Quarterly* for the Senior Classes: Ten copies, per quarter, in clubs to one address, 40 cents; 25, 90 cents; 50, \$1.00; 100, \$3.00.
3. *The Youth's Quarterly* for Junior Classes: Single copy, per quarter, 5 cents; ten copies or more to one address, 2 1-2 cents per copy, per quarter.
4. *The Primary Quarterly* for Primary Classes: Single copy, per quarter, 5 cents; five copies or more to one address, 2 cents per copy per quarter.

Three Weeklies

1. *Our Young Folks*, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers, and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family. Single copy, 75 cents per year; in clubs of 20 or more, 50 cents—12 1-2 cents per quarter.
2. *The Sunday-School Evangelist* for the Boys and Girls of the Intermediate Department, with bright Pictures, Lessons and Entertaining Stories. In clubs of not less than ten copies to one address, 30 cents per year—8 cents per quarter.
3. *The Little Ones*, for the Little Folks, with Beautiful Colored Pictures in every number. In clubs of not less than 5 copies, 25 cents a copy per year—6 1-4 cents per quarter.

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bitten and black. The preacher in a county seat sees his church being built up by the rich farmers who move to town, but the city preacher finds that they have joined the Methodists before he became acquainted with them, and as soon as his members are able to buy a home they move to the suburbs. Certainly his disadvantages are legion, but when it comes to going back to a smaller field ten teams of oxen could not draw him away. For the life of me I do not understand how people manage to exist in a small town.

Bruce Brown.

NEBRASKA.

C. W. B. M.—Our missionary efforts are meeting with decided success.

Mrs. Kirschstein organized an auxiliary at Wilbur, Neb., April 22, with 23 charter members.

District No. 2 held its Convention in Lincoln, May 1-3. Most profitable was every session. At the C. W. B. M. session, Wednesday afternoon, the District adopted an India orphan. May other districts do as much. The theme of the afternoon was "Enlargement." Great emphasis was placed upon securing 100,000 women this year. State Development was strenuously urged as a means of securing greater numbers enlisted in this missionary work. May Nebraska become so alive and awake to our duties as C. W. B. M. ladies that in the not far future we stand to the front in organization, numbers and life. Our national work will succeed just to the degree that each State supports its own work. Let us work and pray earnestly in this short time allotted to us that we may realize 100,000 women and \$130,000.

Mrs. Wm. Oeschger.

Secretary's Letter.—The Convention of No. 2 was a marked success. About fifty delegates and visitors were in attendance, and the program was especially good. Bro. D. A. Wickizer of Beatrice and S. T. Martin of Omaha were among the visitors who delivered addresses. J. M. Tennison, representing the Benevolent Association of our people, was given space to present that work.

Bro. Hussong will not go to Rising City, but will remain at Wymore and Blue Springs. Bro. Atwood reports the meeting at Auburn as still full of power and results. Aurora will be his next point.

Bro. Gearhart is at Seward for the present, and will remain there if it can be so arranged, permanently. The church has within a few dollars of sufficient money to pay for the building they are using. This is a notable victory for this struggling band. God will bless them.

A letter from Bro. Pallister says that he will visit in Kansas for a time. If Nebraska does not want to lose a good man we will have to move quickly. It is with regret that we will lose Bro. Pallister. We could have spared some others much better.

The Central Church of Lincoln has purchased a lot centrally located in the city for a building site.

The Nehawka Church is agitating for a building of its own. They are now allowed the use of the M. E. house for preaching service only every other Lord's Day. Bro. Mellinger ministers for them.

I wish to announce a change in the date of the State Convention. On account of having at least a partial moon during the time, the Board has decided to hold the Convention on the very last days of August, beginning on the morning of Wednesday, August 29th, and closing the following Lord's Day. This change should be noted by the preachers from the pulpits at once. A good program is preparing. The grounds are being gotten ready.

The church at Louisville is known as the Swedish Church of Christ, the mem-

bers being Swedes. As far as I am aware this is the only such Congregation among us in this state. Bro. Emmons organized them.

State Board met at Lincoln as announced. The issue of the Christian News of May 24th will be made a distinctively State Missionary issue. We will have a thousand extra copies printed, and scatter them among the churches. We find it necessary to do this that the brethren may be more fully aroused to the importance of acting promptly in the matter of the state apportionments. We are now on the last three months of the financial year, and the books will positively be closed on July 31st. All money coming in after that date will be credited but will go into the report for the year following. We must do this to avoid the confusion every year occurring at the Convention. The work will not stop at that date, but the accounts will be closed, and a new year's accounts opened. Our report to the State Convention will then be printed in the permanent form that it will have in the minutes.

The financial report to April 29th shows that we have received on apportionments from

| | |
|-------------------------|----------|
| 53 churches..... | \$384.10 |
| 80 Bible schools..... | 140.56 |
| 42 C. E. Societies..... | 84.46 |

Total \$609.52

Total receipts from all sources.....\$1,058.76

We are behind last year almost \$200.00. Due largely to the sale of property that does not appear this year.

W. A. Baldwin.

INDIANA.

West Creighton Avenue Church of Christ, Fort Wayne, Ind., April 28.—Our work is growing in every department and we think now that our property is saved. There is a bright future in store for our cause in the city of Fort Wayne.

While the debt is still very heavy, for our membership, yet by hard work and economy the work can be carried on to a successful issue. The C. W. B. M. has lent us a helping hand this year. Were it not for their help it would be absolutely impossible for us to remain with the church owing to the great sacrifice we have had to make during the past two years. God bless the women in their noble work. Yet I do not know that we should count it a sacrifice, but rather a joy, since God has given us so glorious a triumph.

When we began there were only a very few who thought it possible to raise a sufficient amount to save the property, but that few prayed, worked and sacrificed, and others seeing their efforts joined them, so that on the 10th of April all fear of losing the property was dispelled by transferring the last \$3,000 mortgage from the Tri-State Association to the Church Extension. The saving of the property is due to the united effort on the part of the Extension, State, District, Church and C. W. B. M. I am sure that the coming years will vindicate the wisdom of their uniting to save the West Creighton Avenue Church to our cause.

I have to report ten additions for the month of April, seven by baptism and three by letter.

Zach. A. Harris.

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A Mother in Kirksville, Mo., writes: "My little daughter, Miriam, is an Eagle Brand Baby. At four months of age she was thin and white and I realize now was slowly starving, because Nature's food and other foods did not nourish her. I then began to give her EAGLE BRAND CONDENSED MILK which she drank with eagerness and soon began to grow fat and well. During the period of seven months (she is now eleven months old), she has taken twelve dozen cans and has never been sick a day."

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MISSOURI NOTES.

The editor of the Century has kindly offered me space, and, stranger still, he has insisted that I use it each week with "Squibs from Missouri." It is so rare that I have such kindness thrust on me and I can't afford to miss it, so look out.

"The children of this world are wiser in their generation than the children of light." We think this a strange word from the Master, but we see evidence so often of its truth that we have to accept it. Here is a case in point: Before the city of Manila was taken by Admiral Dewey's forces, there was a boat load of intoxicating liquors in the harbor and the agent of the company was serving in the army as a "volunteer aid," wearing the uniform of Uncle Sam; as soon as the city was taken he threw off his uniform, established a depot, and was ready to do the devil's own business. Put such business enterprise into the members of our Missouri churches and we would soon place our commonwealth at the feet of Jesus, conquered, converted, consecrated to Him; more, we would surge over into the surrounding states, and across the sea, "till earth's remotest nature should learn Messiah's name." "We as a people" in Missouri do not yet know our strength; we are a giant, but a giant asleep. God grant we may awake to the realization of our tremendous power, our glorious opportunities before it is too late.

The work of S. B. Moore, Compton Heights, St. Louis, is "bringing forth much fruit," and it is of a blessed kind. There are additions to the church right along; the Bible school is enlarging, the Y. P. S. C. E. is gaining, and all departments are feeling the inspiration of Brother Moore's splendid leadership. Sunday, April 15, an effort was made to raise money to pay on their debt. Seven hundred and fifty dollars was subscribed that day, and a recent letter tells me that \$1,000 or \$1,200 will be the result. We congratulate both pastor and people on this step forward.

The First Church at Sedalia, under the leadership of Melvin Putnam, is up and doing. The church building has been rebuilt, enlarged, decorated and refurnished, and they now have the finest auditorium of any church among our people in the state. In addition to this splendid audience room, it has Bible-school room, primary department, committee rooms, ladies' parlors, and in fact everything needed in a model up-to-date church; but above all the church is united aggressive and love their minister, who has led them to do these things. Their collection April 15 was nearly \$1,200, \$500 of which is for missions.

Charles Reiga Scoville is conducting a revival at Sixth and Prospect Church, Kansas City, and is meeting with his usual success. He has been there just two weeks and there have been 72 additions in all. He is a man of great power; as an illustrator of Divine Truth he has few equals; his mighty earnestness carries conviction to the heart of the doubter, and his powers of organization utilize every available force for the accomplishment of his purpose, and the result is souls are being saved, the church built up and hearts rejoiced.

The resignation of President Clinton Lockhart, from Christian University, is regretted very seriously by the friends of both the president and the university. His five years' leadership has done wonders in the building up of the school, the attendance this year is larger than at any time in recent years. It was hoped that he would continue and the school would become worthy of our people in this great state, but he elected rather to go to Drake as the head of the Bible Department.

W. T. Richardson of Kansas City is soon to hold a meeting in Jefferson City.

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Louisville.

HALF the trouble people have with paint, nowadays, is because they hurry the painter. If you want the old-fashioned kind of painting—the kind that lasts—employ a competent painter and see that he uses Pure "old Dutch process" White Lead [these in margin are genuine brands] and allow time enough between coats for the paint to dry.



FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

He does this without money and without price. This church has been under the care of our State Board for years and he has kindly consented to give them this meeting. This generous act upon the part of one of the leading preachers in our state, pastor of a city church whose large membership makes tremendous demands upon his strength, ought to inspire many of our ministers to "go and do likewise."

F. M. Hooton of Bolivar, one of the strongest men in southwest Missouri, has become evangelist in the Springfield district. He has already held a meeting in Polk county, resulting in the organization of a church and the building of a house. He is now at Pierce City, finding himself in a hard field, sends forth the appeal, "pray for us." His work will prove a blessing in all that region.

Joplin, under the leadership of W. F. Turner, is doing wonders. Before the going of Brother Turner, less than a year ago, they were broken, disheartened and almost ready to give up the struggle. They had a small house, insignificant, badly located and in every respect they worked at a disadvantage. Now it is enough to say they are making ready to build a \$20,000 house. They are united, aggressive, enthusiastic, consecrated and are determined to be second to none in all that region. This shows the value of consecrated leadership.

T. A. Abbott.

IDAHO.

Moscow, April 28.—Two statements in my last communication need correcting. Brother B. F. Clay divides his time between Boise and Caldwell, and G. L. Surber divides his time between Payette and some other place, the name of which I cannot supply now. This makes five, instead of three, of Idaho's larger towns having regular preaching.

The work in Moscow is growing under the leadership of Brother Wittkamper. Next Sunday evening he begins a series of four Sunday evening sermons on "The Peculiarities of the Disciples." The A. C. M. S. will do well to send more young men like him to this country.

I have been supplying for the Lewiston congregation, and a week ago last Sunday evening a young lady made the good confession. Their new minister will be with them about May 1.

I have lately taken up the state prohibition work for a while, and this will bring me into contact with our scattered congregations more freely than before, and I will take great pleasure in aiding them in any way possible.

Ernest Thornquest.

Rheumatism Can Be Cured

promptly and easily, its tortures banished, comfort and rest brought to the aching limbs and frame by cleansing the impurities from the blood with

Dr. Peter's Blood Vitalizer

—The 100 year old remedy

a Swiss-German preparation which was discovered by a wise old physician, but advertised only within recent years.

It restores purity and life to the blood, strengthens the entire system and builds up the general health. Seldom fails to cure all diseases caused by impoverished blood or disordered stomach.

No Drug-Store medicine; is sold only by regular Vitalizer agents.

Persons living where there are no agents for Dr. Peter's Blood Vitalizer can, by sending \$2.00, obtain twelve 35-cent trial bottles direct from the proprietor. This offer can be obtained only once by the same person.

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Rest and Health to Mother and Child.

Mrs. WINSLOW'S SOOTHING SYRUP has been used for over FIFTY YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALAYS all PAIN; CURES WIND COLIC and is the best remedy for DARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

BUFFALO LETTER.

May 3.—The third Ecumenical Conference on Foreign Missions is a matter of history. The first one was held in Mildmay Park, in the northern part of London, in 1878. The second in Exeter Hall, London, in 1883. In 1896 the preparation for the third conference, to be held in New York in 1900, was begun. This conference represented about 350 missionary societies of all denominations, maintaining about 14,000 missionaries and 56,000 native helpers. It was stated on Woman's Day, Thursday, 26th, that there were about 450 women missionaries from the various fields enrolled at the conference. I did not learn the number of men. It was truly a world conference. Dr. A. T. Pierson said at one of the first sessions of the conference that this is the most significant gathering of Christians since the ascension of our Lord. It was certainly a novel experience to sit in the great audience before a map of the world about 25x40 feet and study the geography of missions as men and women from every mission field on earth were introduced to us. It was an inspiration not soon to be forgotten.

A number of things impressed me very deeply. Such a vision of the fulfillment of the Great Commission I have never seen. When we remember that all that has been accomplished is the work of this present century it is all the more wonderful. In the centennial statistics prepared by Jas. S. Dennis for this conference, the oldest society directly engaged in conducting Foreign Missions is the American Board of Commissioners for Foreign Missions, organized in 1810. Yet when we look on the field and note how much territory is yet to be possessed we conclude that the splendid achievement of this century is but pioneering, the opening of the door for the christianization of the world in the imperial twentieth century.

It was also remarkable, almost beyond comprehension, that no matter how dark the picture of heathenism, nor how great the sacrifice of the missionary, there was not one note of discouragement. The missionaries returned from the field with a shout of triumph as victors return from a glorious conquest. They tell us that "Jesus shall reign where'er the sun Does his successive journeys run."

That "the Gospel is the power of God unto salvation" for the whole world. The great need is more laborers.

It was gratifying to Disciples especially to note how effectively denominationalism was lost sight of in the all-consuming passion for the salvation of the heathen. Save the references to denominations in the introduction of speakers one would scarcely have discovered the divided condition of the forces. The difficulties are there, however, and several sessions were devoted to the consideration of missionary comity. All were agreed that one of the greatest barriers in the way of missionary progress is the divided forces on the field. It was manifestly apparent that missionaries on the field were much more willing to co-operate than the boards at home were willing to permit. The statement by one of the speakers that "comity was insufficient to meet the demand and that nothing short of unity would accomplish the purpose," was sheered to the echo. This was one of the most popular notes of the convention. The Buffalo Commercial of May 2 contained the following:

New York, May 2.—The last meeting of the Ecumenical Conference was held at Carnegie Hall last night. The hall was crowded to its utmost capacity, and hundreds were turned away. Former President Benjamin Harrison presided and the session was devoted to interesting speeches by prominent delegates to the conference.

The Rev. Dr. A. J. Behrends of Brooklyn made a sensational address at the

morning session in Carnegie Hall. His call for the abolition of denominational lines on the missionary question aroused intense enthusiasm. When Dr. Behrends thundered: "Make a bonfire of theological paraphernalia, pile on the ecclesiastical millinery and machinery, and cap the whole pile with the higher criticism of the last two years and let it burn; don't call out the fire department; let the shibboleth go up in smoke," he stirred up the audience more than it has been at any of the other meetings.

"I've heard a good deal about comity since the conference began," said Dr. Behrends, "but I call it comedy farce and I'm sick to death of it. If we are rivals we ought to drop it and enter into partnership. Comity must be broken down. It must collapse, for fusion, co-operation, federation."

A word with regard to our place as a people in the great work of foreign missions may not be amiss. The comparisons are made from the centennial statistical report. The figures given for our F. C. M. S. and C. W. B. M. were incorrect. Had they been correct our C. W. B. M. would stand fourth in the list of woman's societies in the world in amount contributed and work done, though the youngest of them all. The F. C. M. S. among the 84 societies given in Class I., stands ninth in money raised, thirteenth in number of missionaries employed and twelfth in number of converts on the field, while the eight societies above us range from six to sixty-four years older.

The effect of the conference in 1883 was to increase the offerings 50 per cent in the next two years. Our prayer is that this conference may work for all America the same beneficent results.

J. P. Lichtenberger.

STANDING IN THEIR OWN LIGHT.

If we read the many testimonials which are daily received by the manufacturer and proprietor of Dr. Peter's Blood Vitalizer, one is surprised that there are still persons who are without this remedy on their household shelves. Mr. Dominik Ulrich, Shaw Ave. and Hartford St., St. Louis, Mo., writes the following: "I am pleased to certify to the excellence of Dr. Peter's Blood Vitalizer. I have taken only a few bottles of the Vitalizer and now I am feeling splendid and can work steadily, a thing I could not do for the past two years. I suffered a great deal with pains in the back and headache, accompanied by severe stomach trouble, and was obliged almost every week to go to bed a day or two. I consulted some of the best physicians, but nothing would help."

Remember, the Vitalizer is no drug-store medicine, but can be procured from authorized local agents only. If you can't get it write to Dr. Peter Fahrney, 112-114 So. Hoyne Ave., Chicago, Ill.

A GORGEOUSLY BOUND

work of art has just been issued in New York at an outlay of over \$100,000, for which the publishers desire a manager in this county, also a good solicitor; good pay to right party. Nearly 100 full-page engravings, sumptuous paper, illuminated covers and bindings; over 200 golden lilies in the morocco bindings; nearly 100 golden roses in the cloth bindings. Sells at sight; presses running day and night, so great is the sale. Christian men and women making fortunes taking orders. Rapid promotions. One Christian woman made clear \$500 in four weeks taking orders among her church acquaintances and friends. Write us. It may lead to a permanent, paying position to manage our business and look after our large correspondence, which you can attend to right at your home. Address S. C. Knowles, General Secretary, 2 East Fifteenth street, New York.

A FEW OF THE ELECT CHURCHES.

Whose enterprise and wisdom have prompted them to take advantage of our great combination offer. We have room for but few of the letters and have sought to economize space by omitting the names of the subscribers in each.

Marion, Iowa, April 9, 1900.—Dear Brethren in Christ: Please send the Christian Century to the following persons:

These are all at Marion, Iowa. Please find enclosed \$25.00 for same. Many thanks. Received your kind letter yesterday. Yours fraternally, D. L. Dunkleberger.

Kellogg, Iowa, March 2, 1900.—Oracle Publishing Co., Chicago, Ill. Dear Sirs: I enclose draft for twenty-six dollars (\$26.00) and a club of twenty-five names for the Christian Century. Please send 100 copies of "Christian Melodies" to C. J. Irish, Kellogg, Iowa. Mrs. J. O. Quaintance also takes your \$2.00 Bible offer. The extra dollar is for her. Please send the Bible to her address. Fraternally yours, F. W. Collins.

Center Point, Iowa, March 22, 1900.—Oracle Publishing Co., Chicago. Gentlemen: Enclosed please find sixteen dollars (\$16.00) for Christian Century and song book, as per your offer. Please send song books as soon as you can, for we have a short meeting, commencing to-night, and need the book badly. Mrs. E. J. Cochran.

Wapello, Iowa, March 21, 1900.—Oracle Publishing Co., Chicago, Ill. Dear Brethren: Enclosed find list of twenty-five subscribers to Christian Century, under your combination offer. Send 100 copies of "Christian Melodies" to Chas. Blanchard, Atalissa, Iowa, by freight, C. R. I. & P. Fraternally, Chas. Blanchard.

La Junta, Colo., April 1, 1900.—Editor Christian Century: Please send the Christian Century to the following ten new names and two renewals. So please find enclosed order for twelve dollars (\$12.00) to pay for the same. I think I can get a few more names to add to this list in a short time, but we are needing the song books so badly that I thought it best not to wait longer with this order. Please send the "Christian Melodies" by express, as soon as convenient, to Mrs. D. R. Battey.

Carthage, Ill., March 9, 1900.—The Oracle Publishing Co., 358 Dearborn street, Chicago, Ill. Dear Brethren: I send you herewith a draft for \$40.00 for forty subscriptions for the Christian Century for the term of one year. The list is nearly completed, but I can not send you the names to-day. I will send you the list of forty names and addresses next Monday. I have telegraphed you that I was sending the draft to-day, and have asked you to send me immediately by express 160 copies of "Christian Melodies," to which we are entitled under your combination offer. I hope you have expressed them to-day, so that we may receive them tomorrow, and have them for use on Sunday. Remember that I will send you the list of forty names on next Monday, hoping you can begin to send the paper to the subscribers with next week's issue. Fraternally yours, Charles J. Schofield.

Carthage, Ill., March 12, 1900.—The Oracle Publishing Co., Chicago, Ill. Dear Brethren: The "Christian Melodies" are at hand. We have not counted them, but suppose that when we do so we shall find the tale complete. I send you herewith the list of forty subscriptions for the Christian Century, for which draft has already been sent you. I send you also herewith \$1.00 for my subscription to the Christian Century for 1900. Please send

QUILL REACH PRESS. ST. LOUIS. KNOX VICE-PRESS.
T. J. RICHARDSON, CASHIER.

INCORPORATED

CITIZENS STATE BANK,

OF HAVENSVILLE

CAPITAL, \$30,000.00.

Havensville, Kansas, May 1st. 1900.

Oracle Publishing Co.
Chicago, Ill.

Gentlemen:-

I hand you herein my check for \$25.00 for which please send me 100 "Christian Melodies" and send the Christian Century to the following addresses:

T.J. Richardson, Havensville, Ks.

W.M. Mayfield, do

W.D. Dennen, do

R.E. Jameson, do

Elias Newman, do

Mrs. E. T. Morgan, do

W.R. Helzer, do

J.E. Jameson, do

Amy Parsons, do

S.H. Stockwell, do

Mrs. E.R. Hart, do

Mrs. Maggie Lackey, do

George Vance, do

Mrs. Mary Carey, do

Mrs. Hattie Murphy, do

E.M. Drum, do

J.B. Lasater, do

Lorana Ewing, do

Mrs. C.A. Bateman, Havensville, Ks.

Mrs. John H. Bateman, do

Mrs. Lillie Allen, do

Mrs. Tullaola Conner, Thurston, O.T.Y.

Mrs. Alice Wilson, Boise, Idaho.

J.B. Harper, Circleville, Ks.

Mrs. M.W. Parsons, Havensville, Ks.

I should have sent these sooner, but could not get my list. I hope we are yet in time to take advantage of your offer. Send the books at once.

Yours Truly,

T.J. Richardson

the subscriptions so as to begin with this week's issue, if possible. Very truly yours, Charles J. Schofield.

Thornburg, Iowa, April 15, 1900.—Oracle Publishing Co. Dear Sirs: You will please find enclosed draft for \$10.00, for which please send your Christian Century to the following names. The last three names are donated, so please stop them as soon as the time expires, as they will not be able to continue perhaps; also send the thirty song books. J. M. Miner.

Gibson City, Ill., April 25, 1900.—Oracle Publishing Co., Chicago, Ill. Gentlemen: Enclosed find draft for \$26.00, together with the list of twenty-five new subscribers, and one renewal, to the Christian Century. I decided to take advantage of your club rate to secure books for our Sunday school, after satisfying myself that the "Christian Melodies" was the book we wanted, thereby introducing the Century into many of the homes in our church that have not a religious paper, and at the same time supplying our Sunday school with a first-class song book. Please send me the 100 "Christian Melodies" that this list entitles us to, at once; would like to have them by next Sunday, if possible. Yours truly, R. R. Bailly.

Fairbury, Neb., Feb. 26, 1900.—Oracle Publishing Co., Chicago, Ill.: Please find enclosed a draft for \$31.00. I also send you a list of thirty-one names for Christian Century. I believe that 31 multiplied by 4 equals 124 song books. Please send them to us at once. We must have them by Sunday. Drop me a card on the receipt of this, telling me that you have sent them. I got these subscriptions in seven hours' work. Now, remember that from henceforth you will preach to thirty-three families every week in my congregation. Wm. Oeschger.

Perry, Iowa, April 14, 1900.—Oracle Publishing Co., 358 Dearborn street, Chicago. Gentlemen: Enclosed find draft for \$25.00 for the club of subscribers for Century and the 100 song books entitled "Christian Melodies." Please send the books by freight at your earliest convenience. I thank you for the bundle of sample copies which you sent some time ago. They were of great value in canvassing. I send names and addresses of those to whom you may send papers on accompanying sheet. Thanking you for your favors, I remain, yours respectfully, Jos. S. Hofer, Sunday school superintendent.

Ellensburg, Wash., March 26, 1900.—Editor Christian Century. Dear Brother: We have secured the twenty-six names to your paper, and enclosed you will find the \$26.00, for which send the books. J. T. Brownfield.

Florence, Mont., April 6, 1900.—To Christian Century Publishing Co. Dear Sirs and Brothers: Enclosed find list of twenty-five subscriptions and postoffice order for \$25.00. You can send books by freight. Yours very truly, L. D. Reynolds.

Cadwell, Ill., April 9, 1900.—The Oracle Publishing Co., Chicago, Ill.: The sample copies of the Christian Century were received and distributed, and we now have fifteen new subscribers. Enclosed find \$15.00, for which please send the Christian Century one year to the following named persons; also copies of the "Christian Melodies" according to the combination offer. Please send the "Christian Melodies" to my address. Respectfully, Miss Eva McDonald, Cadwell, Ill.

Potomac, Ill., April 16, 1900.—Oracle Publishing Co., 358 Dearborn street, Chicago, Ill. Dear Sir: We this day send

you a check for fifteen dollars (\$15.00) for subscriptions to the Christian Century. This is on your combination offer of fifty (50) "Christian Melodies" as a premium for fifteen (15) new subscribers to the Century. Below you will find the names of the parties to whom the paper is to be sent. Yours in the cause of Christian literature, John W. Street.

Atlanta, Ill., April 12, 1900.—Oracle Publishing Co., Chicago, Ill. Dear Sirs: I tried for twenty-five subscriptions, but as spring work has opened up and we are situated in the country it has been hard work, and I only succeeded in getting eleven names, which I herewith enclose, with draft to pay for same. Please ship our quota of books at your earliest convenience. Trusting we may do better in the future and that those taking the Century may be influenced to more strongly uphold the cause of our Master, I remain, yours fraternally, W. B. Stroud, Jr.

Ship books to W. B. Stroud, Jr., Atlanta, Ill.

Bridgewater, Iowa, Feb. 20, 1900.—The Oracle Publishing Co. Gentlemen: Enclosed find draft for our club of twenty-five, availing ourselves of the offer of the Christian Century, and song books, "Christian Melodies." Below we give the names and postoffice addresses of each subscriber who has subscribed for one year. You must send all the books to J. W. Fisher, Bridgewater. Yours truly, J. W. Fisher.

Guide Rock, Neb., March 12, 1900.—Oracle Publishing Co. Brethren: Enclosed please find draft for twelve dollars (\$12.00), for which send the Christian Century to the following named persons for one year, and oblige. Send the required number of "Christian Melodies" to me as soon as possible. Fraternally, A. D. Finch.

Our Great Combination Offer.

A Union of Powerful Christian Agencies.

The Christian Century and Christian Melodies

The Best Christian Paper
For the Home
Education.



Best Christian Song Book
For the Church
Inspiration.

Two of the most potent agencies affecting the condition and work of a church, in addition to the personal work and influence of the pastor, are religious papers in the homes and inspiring song services in the congregation. The religious paper is the pastor's ablest assistant. A good Christian paper in the homes of the church relieves the pastor of more than half his burden. Nothing adds more to the interest and effectiveness of church services than the inspiration and power of new, soul-stirring songs.

The plan of churches supplying all their homes with religious papers is becoming quite popular and is destined to be a great boon to the churches that adopt it. We desire to encourage this plan. We hope also to enable a large number of churches to avail themselves of the powerful influence of soul-stirring song services through the following remarkably liberal offer whereby churches may be supplied with

CHRISTIAN MELODIES FREE!!

by sending in clubs of new subscribers to The Christian Century in accordance with the following requirements:

For 25 New Subscribers, 100 copies of Christian Melodies.

For 15 New Subscribers, 50 copies of Christian Melodies.

For 10 New Subscribers, 30 copies of Christian Melodies.

and three additional song books for each additional subscriber above ten up to twenty-five and four additional song books for each additional subscriber above twenty-five. Renewals can not count. Subscriptions must be new. New subscribers taking Bible premiums may count in the club, however.

This new Song Book exactly fills the want of our churches. It is most admirably adapted to the use of Sunday-schools, Endeavor Societies, Evangelistic, Prayer Meeting and Regular Church Services. Its unparalleled reception is a guarantee of its merit. No cheap or ordinary songs have been admitted. Every selection is a popular favorite. Its many new pieces are the choicest productions of the ablest writers. No one is disappointed who chooses this book. There is universal satisfaction wherever it is adopted. The testimony of musicians, singing evangelists and all who have used it is unanimous in pronouncing it without exception or reservation the best all purpose book that has ever been produced. It is mechanically perfect, neat, artistic and durable. The selling price is \$25.00 a hundred, \$3.00 a dozen, not prepaid. Single copy, postpaid, 30 cents. But here they are offered

Without Money and Without Price.

This offer is certainly liberality outdone. The subscription price of "THE CHRISTIAN CENTURY" is \$1.00 a year in advance. Twenty-five subscriptions would be \$25.00. The price of the hundred song books is \$25.00. Both are furnished at the price of one. Every church taking advantage of this offer is making a clear gain of \$25.00, or is getting a full supply of

Christian Melodies Absolutely Free

This is certainly a rare opportunity and to allow it to pass would be a grave mistake. If you can not secure sufficient subscribers you can certainly afford to appropriate the necessary amount from the general fund, or create a special fund for the purpose, thus supplying papers to many who are unable to afford them. We sincerely hope that many hundreds of our churches will avail themselves of this opportunity to provide their membership with such a high grade, helpful and inspiring paper as "THE CHRISTIAN CENTURY," and at the same time equip themselves without cost with a full supply of such delightful song books as *Christian Melodies*.

CHRISTIAN CENTURY CO. 358 Dearborn Street, CHICAGO.

